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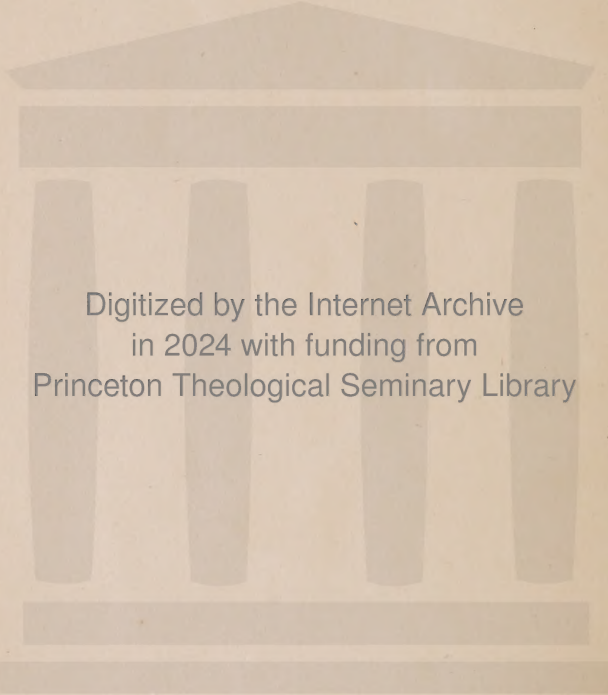




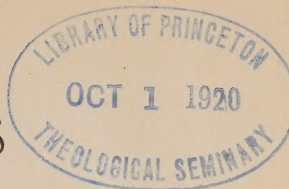








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# THOUGHTS ABOUT CHRIST.

BY

EDWIN H. NEVIN, D. D.

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Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι,  
ὤφθη ἀγγελοῖς, ἐκηρυχθῆ ἐν ἐθνεσιν, ἐπιστεύθη ἐν  
κόσμῳ, ἀνελήφθη ἐν δόξῃ.—I Timothy iii, 16.

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PHILADELPHIA:  
McLAUGHLIN BROS. CO.

1882.





TO MY WIFE,

RUTH CHANNING NEVIN,

THE LOVING, CHRISTIAN, PATIENT, AND CHEERFUL ASSOCIATE OF MY STUDIES  
AND ALL MY MINISTERIAL LABORS,

THIS VOLUME IS AFFECTIONATELY DEDICATED

BY HER HUSBAND, THE AUTHOR,

AFTER MORE THAN FORTY-FIVE YEARS OF HAPPY COMPANIONSHIP.





## INTRODUCTION.

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I HAVE prepared this volume in order to testify to my exalted conception of the person and work of the adorable Saviour, to whom I am indebted for all the hopes I cherish in relation to that strange, mysterious future world into which I must soon enter, and where I must abide forever. It is one peculiarity about this volume that everything contained in it relates to Christ. Christ is all in all from beginning to end. His life and spirit inspire every thought, and shape every expression. Christ is the golden thread on which all the pearls in the book are strung. His honor and glory have been aimed at in every utterance.

I have made trial of Christ and his precious Gospel, and I feel assured that the

only rock on which it is safe to build for eternity is the rock Christ Jesus. A profound writer affirms what I sincerely believe: "That the religion of Christ is indeed the only movement on earth, setting toward a world of peace, justice, purity, and love."

As to my own observation and experience, I can say that I have found the religion of Christ to be all that it professes. I know that it is divine, because I know that it has a divine efficacy; that it is wisely and kindly adapted to my wants and capabilities; that all its workings, and all its legitimate and genuine results, are salutary to myself and worthy of my Maker. I know it to be divine, because it has given me peace of heart, made my home happy, and proved a blessing to my family. It has proved itself to be a remedy for all my ills, a balm for all my woes, a fast friend in adversity, a soothing companion in trouble. I know it to be

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divine, because it has tranquilized my mind when disturbed, and satisfied it when doubting. It has cheered me when despondent, refreshed me when weary, and invigorated me when weak. I believe, from the gracious power it has displayed in the past, that it will prove a sure staff in my hand when I am trembling beneath the weight and infirmities of years, and when I tread the dark valley to be gathered to the companionship of loved ones gone before.





# CONTENTS.

---

## CHAPTER I.

### CHRIST'S NATIVITY AND PERSONAL CHARACTER . . . . . I

Christ the Subject of Prophecy—Christ's Nativity and Personal Character—Christ and Lamartine—Christ and his Varied Excellencies—Christ Claims Divine Attributes—Christ and the Father one in Godhead—Christ the Substance of Types—Christ's Rejection: What it Means—Christ Above the Gods of the Heathen—Christ Superior to Other Great Men—Christ's Sayings and Doings—Christ Regenerates Human Powers—Christ and Philosophy—Christ's Claims Stimulating—Christ not a Development of Humanity—Christ and Deliverance—Christ and Nature—Christ's Title to Christians—Christ and his Outward Witnesses—Christ's Preciousness—Christ's Meekness—Christ Came to Live and Die for Others—Christ Deserves to be Honored—Christ is God and Man—Christ the Son of Man—Christ and Christianity—Christ a Spiritual Force—Christ not the Product of the Age—Christ Worth more than all the Philosophy of the World.

---

## CHAPTER II.

### CHRIST THE OBJECT OF FAITH . . . . . 31

Christ and Faith Related—Christ and Rational Faith—Christ and the Reliance of Faith—Christ the Central Object of Faith—Christ the Living Rock—Christ the Daily Object of Faith—Christ and a Bishop's Faith—Christ and not a Creed—Christ and Holiness—Christ the Believer's Confidence—Christ and his Perfect Work—Christ and the Genuine Believer's View—Christ and how to Abide in him—Christ's Religion the Religion for Man—Christ and Justifying Faith—Christ's Wholly—Christ and Various Degrees of Faith—Christ the Author and Finisher of our Faith—Christ and the Highest Christian Experience—Christ and True Peace—Christ and his One Aim—Christ Everything

---

to the Believer—Christ and What it is to See him—Christ and Entire Consecration—Christ Kept by Faith in View—Christ and What we must Believe—Christ and the Great Work of Faith—Christ and the Rule of Faith—Christ and the Church—Christ and What it is to Belong to him—Christ to be Put on—Christ's Relation to all the Truths of Theology—Christ and the Power of Faith—Christ for Weary Eyes.

---

## CHAPTER III.

## CHRIST AND HIS EXCELLENCIES . . . . . 47

Christ's Life the Sublimest Hope—Christ the Full-orbed Glory of God—Christ's Heart and a Dying World—Christ Lighted up the Lamps of the Sky—Christ's Colossal Grandeur—Christ the Centre of the World's Admiration—Christ's Presence Makes Heaven—Christ in his Height and Depth—Christ Intercedes and Pleads—Christ Never Omitted a Duty—Christ's Disinterestedness—Christ Ever Ready to Hear—Christ the Key-stone of Every Arch—Christ and Spiritual Life—Christ's Name Music—Christ and Four Divine Attributes—Christ had a Trinity Within—Christ Precious in Every Office—Christ the Glory of the Christian—Christ's Character Cannot be Described—Christ and What Napoleon Thought of him—Christ the one Great Word—Christ and his Offices—Christ's Grand Idea—Christ and High Thoughts Concerning him—Christ and Christianity are the Divine in the Human—Christ's Incarnation Illuminates Obscurities—Christ Like the Tall Pyramid—Christ's Relation to Society—Christ and the German Reformer—Christ and What it is to Win him—Christ "Dulcedo Cordium."

---

## CHAPTER IV.

## CHRIST'S CLEANSING BLOOD . . . . . 63

Christ's Blood Brings us Nigh—Christ's Blood the Price of Redemption—Christ and the German Scholar—Christ's Voice in Judea—Christ's Sacrifice is Prayer—Christ and Every Child of Adam—Christ and What Brings Pardon—Christ and his Cross—Christ's Atonement Sufficient—Christ and the Hindoo—Christ and the Mercy-



seat—Christ our Propitiation—Christ and the Minister's Commission—Christ Died, but Liveth Again—Christ the Balm in Gilead—Christ and John Calvin—Christ Atoned for a World—Christ's Glory is in Pardoning—Christ and Eternal Life—Christ and Richard Watson—Christ the Medium of our Access to God—Christ is Supremely Worthy—Christ's Blood Brings us Near—Christ and Justification—Christ's Work Bears the Stamp of the Redeemer—Christ the Priestly King.

## CHAPTER V.

### CHRIST'S WONDERFUL LOVE . . . . . 77

Christ's Love Immeasurable—Christ's Love a Rising Tide—Christ's Love Fully Appreciated in Heaven—Christ's Love and True Obedience—Christ's Life the Embodiment of Love—Christ's Love a Fathomless Ocean—Christ's Love Melting and Transforming—Christ's Love in his Sacrifice—Christ's Fullness of Love—Christ's Love Bids Fear Depart—Christ's Love and the Missionaries—Christ's Love Never Wearies—Christ's Love Endures all Suffering—Christ's Love Actuated Paul—Christ's Love and the Godly Minister—Christ's Love Conquers Hate—Christ's Love Astonishing—Christ's Broken Heart—Christ's Saving Power Remains—Christ and John Contrasted—Christ and his Wonderful Works—Christ and Sanctification—Christ and his Numerous Ministers—Christ the Glory of the World—Christ's Love in its Various Forms.

## CHAPTER VI.

### CHRIST IS OUR LIFE . . . . . 90

Christ the Life to all Real Christians—Christ Unites all our Faculties with God—Christ's Service a Noble Sight—Christ Quickens and Raises us up—Christ's Life Dignifies the Soul—Christ's Law of Life and its Effects—Christ Chosen by the Will and Heart—Christ's Sheltering Arms—Christ's Religion not a Speculation—Christ and the Believer: When They are One—Christ the Beginning and the End—Christ-life is no Vapor—Christ-life Sheds Light upon Everything—Christ Reigning in the Soul Produces Life—Christ's Members Living

on Christ—Christ Identified with the Believer—Christ Must Help us if we Would Live—Christ and Doing his Will—Christ and the Consecrating Prayer—Christ Living the Grand Truth of the Bible—Christ is the Head, and Believers his Members—Christ Giveth to his Own—Christ's Religion not One of Gloom—Christ and Everlasting Life—Christ's Religion Makes Life Holy—Christ's Religion Practical—Christ and the Truth—Christ's Work is Finished—Christ is God Humanized.

## CHAPTER VII.

### CHRIST EVER TO BE TRUSTED . . . . . 103

Christ the "Emmanuel"—Christ's Doings the Ground of Hope—Christ the "New Representative"—Christ's Conquest over the World—Christ's Name Never Fails—Christ's Religion Tried and Found True—Christ has a Remedy for Every Evil—Christ and Martin Luther—Christ and his Disappointed Enemies—Christ's Disciples and Emperors—Christ Delivers his People Amid their Trials—Christ on the Throne the Believer's Brother—Christ's Power Resting on Believers—Christ Never Forgets his Followers—Christ our Almighty Helper—Christ Invites us to Look to him—Christ had a Higher Origin than Bethlehem—Christ's Promises Never to be Doubted—Christ Wears Many Crowns—Christ's Guardian Care Endures Forever—Christ's Friends Heed not the Taunts of their Foes—Christ's Kingdom over all Things—Christ will Supply our Wants—Christ Bids us Believe and Trust in him—Christ to be Received for Ever—Christ an Object of Delight to the Believer—Christ Gives all Necessary Strength—Christ and the Aged Christian—Christ is the Power of God.

## CHAPTER VIII.

### CHRIST'S SAVING POWER . . . . . 117

Christ and the Salvation of the World—Christ Came to Minister—Christ Calls up Innumerable Thoughts—Christ can Supply Every Want—Christ Now as Eighteen Hundred Years Ago—Christ Still the Light of the Church—Christ and What he Accomplished—Christ Must be Possessed in Order to be a Christian—Christ's Fel-

lowship: How Secured—Christ Thoroughly Practical—Christ the Founder of Christianity—Christ Engages for us in Covenant—Christ the Great Panacea—Christ's Obedience Saves us—Christ Guards us Against our Foes—Christ Possessed of all Power—Christ our Example and Leader—Christ is the Way—Christ the Great Subject of Preaching—Christ the Channel of Grace—Christ Shows a Brother's Love—Christ and the Church's Existence—Christ Saves Cheerfully and Eternally—Christ and the Humble Christian—Christ is our All in All—Christ's Name the Charm of Every Service—Christ Makes us Complete—Christ has Many Crowns—Christ Everywhere the Master Spirit—Christ's Life Full of Meaning—Christ's Salvation: Rich, Free, Full—Christ Will Glorify the Church—Christ Injured by False Friends—Christ Begets Hope—Christ Unites us to God—Christ and What Springs from Union with him—Christ Invites all to Come to him.

## CHAPTER IX.

## CHRIST'S DISCIPLES AND THEIR DUTY . . . . . 133

Christ's Disciples: How Known—Christ Condemns Neutrality—Christ's True Friends are New Creatures—Christ's Relation to True Believers—Christ and a Willing Mind—Christ's Disciples Must Live as he Did—Christ's Friends Must not Copy a Copy—Christ's Presence: How Enjoyed—Christ Must be Pleased First—Christ's Work will be Done by the True Christian—Christ can Help us to Overcome Foes—Christ's Voice Self-Evidencing—Christ's Service the Most Honorable—Christ Exalts Those who are United to him—Christ and What is Love to him—Christ Made his Will—Christ and his Dear Children—Christ and how to Honor him—Christ and Practical Unbelief—Christ Must be Followed Fully—Christ Holds Every Saint in his Hand—Christ's Children Tenderly Cared for—Christ's Disciples Must not Live Selfishly—Christ's Relationship to his Followers—Christ's Love Links him to us—Christ's Wealth is the Believer's also—Christ Gives us Comfort by Doing his Will—Christ and What Follows Ignorance of him—Christ and how to Convert the World—Christ Passed by the Great—Christ and Joy in Heaven—Christ and What it is to be his—Christ's Religion one of Peace and Joy—Christ's Friends to be his Agents—Christ's Supreme Right to us—Christ will Come Again—Christ's Followers may Expect Much—Christ Welcomed to the Heart.

## CHAPTER X.

## CHRIST EVER PRESENT WITH HIS PEOPLE . . . . . 151

Christ Ever Whispers "Lo, I am With You"—Christ's Grace Ever Present with his Followers—Christ is Present, Though Hidden—Christ's Presence Brings Peace and Happiness—Christ's Presence Secures Blessedness—Christ's Heart is Kind Beyond Measure—Christ in the Soul Gives it Rest—Christ Known Best by Experience—Christ's Home in the Human Heart—Christ Cheers the Lonely by his Presence—Christ the Channel of Every Blessing—Christ's Doctrine Translatable into Outward Life—Christ to be Looked to at all Times—Christ's Image Reflected from Everything—Christ Gives Peace in the Midst of Trouble—Christ's Presence Gives the Sweetest Comforts—Christ a Friend that Never Changes—Christ's Resources Boundless—Christ Wishes us to Carry our Troubles to him—Christ's History and Character Affecting—Christ can Help us at all Times—Christ can Irradiate Every Spot—Christ Connected with Things Makes Them Important—Christ Reveals God to us—Christ's Name Honey in the Mouth—Christ's Principles Adapted to Man—Christ Invites to Exquisite Blessings—Christ and the Life of Paul—Christ's Eye upon us in our Trials—Christ's Early Followers of no Worldly Pretensions—Christ was the True Shekinah to the World—Christ and Paul's Three Wishes—Christ Preached in the Apostolic Sense—Christ Head over all Things to his Church—Christ is God with us—Christ's Readiness to Come to our Help—Christ's Invitations Earnest and Tender—Christ and the Revolving Centuries—Christ is the Basis of Music in the Soul—Christ the Saviour, Guard, and Guide—Christ and the Dying Professor.

## CHAPTER XI.

## CHRIST THE FOUNTAIN OF TRUTH . . . . . 171

Christ the Fullness of the Godhead—Christ's Words Should be Remembered—Christ Himself the Object of Faith—Christ and Self-Knowledge—Christ's Special Manifestation—Christ's Kingdom Distinguished—Christ and the Bible—Christ's Name Incomparably Sweet—Christ's Religion a Glorious Tree—Christ and What it is to



Know him—Christ and a Dangerous Religion—Christ's Singular History—Christ the Manifestation of God—Christ and the Bible Accounts of him—Christ's Love Leaves Man Inexcusable—Christ the Light of the World—Christ's Religion Begets Civilization—Christ the Golden Thread—Christ and What Constitutes the Gospel—Christ to be Sought in Humble Places—Christ's Religion Includes all Ethics—Christ's Truth in its Progress—Christ Perfumes the Word of God—Christ's Religion Tends to Everlasting Growth—Christ cannot be Banished from the World—Christ and "Pascal"—Christ is the Great Magnet—Christ and how he is Received—Christ and Christian Obedience—Christ's Reception Expands the Soul—Christ Antagonistic to Satan—Christ's Religion Supported by Internal Evidence—Christ and Infidels—Christ's Gospel not to be Garbled—Christ not Left Behind in Modern Culture—Christ Opens up a Broader, Nobler Life—Christ not to be Driven from the World—Christ and Progress—Christ to be Appropriated—Christ's Voice to the World is "Learn of Me."

## CHAPTER XII.

### CHRIST SHEDS LIGHT OVER THE GRAVE . . . . . 193

Christ and the Peace of a Death-Bed—Christ and Dr. Owen—Christ a Stronghold in Trouble—Christ our Comforter—Christ and Mary, Queen of Scots—Christ Forces Death to Ground his Arms—Christ the Magic Word to the Dying—Christ and the Emperor—Christ is Risen for us—Christ's Finished Work—Christ Hath Overpowering Charms—Christ the Treasure-House of Mercy—Christ and What it is to be Without him—Christ and the Dying Professor—Christ and When we Want to See him—Christ Unites in Himself Wonderful Extremes—Christ and the Dying Believer—Christ and the Truth as it is in him—Christ Gives a Glimpse of Himself—Christ in Life and in Death—Christ Soothes us into Rest—Christ Beckons us to Follow him—Christ will Welcome us at Last—Christ the Star of Bethlehem—Christ and an Eminent Lawyer—Christ's Salvation the only Refuge—Christ's Words only can Cheer at Death—Christ and a Christian Minister—Christ's Union with Believers—Christ the Lord is with the Dying—Christ's Followers Honored at Last.

## CHAPTER XIII.

CHRIST AND THE COMING FUTURE . . . . .	208
--	-----

Christ is Exalted to the Highest Honor—Christ Carries in Himself all that we Need—Christ will Make all Things New—Christ's Life First Inward, then Outward—Christ Always Zealous—Christ Assailed by Scandal—Christ Glorified by the Spirit—Christ or Condemnation—Christ not Ashamed to call us Brethren—Christ's Hold of Peter—Christ will Come Again—Christ will Soon Proclaim all Done—Christ Kindles Joy in the True Christian—Christ's Banner not to be Deserted—Christ and his Dominion—Christ and the Penitent—Christ and his Ministers—Christ and the Promises—Christ the Light of the New Jerusalem—Christ and True Patriotism—Christ a Saviour to Trust in—Christ's Servant Shall be with him—Christ can Make us Complete—Christ's Mind Should be in us—Christ and the Glimpses we Have of him—Christ and Those who Reject him—Christ's Religion Begins with Pardon—Christ Lifted up in Three Ways—Christ our Great High Priest—Christ's Glorious Appearing—Christ upon the Throne—Christ Dishonored by Anxiety—Christ Aiming to Promote our Sanctification—Christ and the Crown that Becomes him—Christ and Christian Unity—Christ and Gethsemane—Christ the only Mediator—Christ and Christian Lands—Christ All in All to us on Earth and in Heaven—Christ and our Mercies—Christ and the Greatest Wonder—Christ Speed the Glorious Day—Christ and Prophecy—Christ's Kingdom Ever Widening—Christ's Way Better the Farther it Goes—Christ and the Witnesses.

## CHAPTER I.

### CHRIST'S NATIVITY AND PERSONAL CHARACTER.

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Christ, Son of God, and Christ the Son of Man,  
Christ on the cross, and Christ in kingly reign!  
So sang the saints when first the song began;  
So shall it rise, a never-ending strain.  
Come Thou and touch my lips, that I may sing;  
Come fill my heart with love to overflow.  
My Lord, my Life, I would some tribute bring,  
And tell the world how much to Thee I owe.

NEARLY two thousand years ago, a voice of strange and mysterious import was heard in heaven, and the more mysterious because it issued from the throne itself, saying: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I am come; in the volume of the book it is written of me, I delight to do thy will, oh my God; yea, thy law is within my breast." And who is it that thus announces his purpose to visit a guilty world and become incarnate?

We first ask the prophet Isaiah, and he answers: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

We next inquire of John, the beloved disciple, who is this? And he replies: "In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

Then we inquire of the man Christ Jesus himself: "Who art thou?" And this is his remarkable answer: "Before Abraham was, I am." "I and my Father are one." "For as

the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honor the Father."

We next interrogate the apostle Paul. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" And Paul breaks out in adoring transport: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Finally, we turn to the beloved disciple John once more, and ask him what he saw and what he heard in the vision of Patmos? And he answers: "I beheld and heard the voice of many angels round about the throne, and the



living ones and the elders, and the number of them was ten thousand times ten thousand, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea and all that are in them, heard I saying: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four living ones said Amen! And the four and twenty elders fell down and worshiped him that liveth forever and ever."

WAS THE earth on which we now dwell ever honored and blessed with the presence of this divine and glorious person? We believe on the authority of God that it was. When he came, some eighteen hundred years

ago, angels sang over his birth; and when he died, the rocks were rent, and the earth quaked, and the sun was darkened.

TO MAKE way for the coming of Christ and the triumphant accomplishment of his undertaking, the wisdom and power of God had been employed ever since the creation of our earth. Thrones had been erected, shattered, removed; empires had arisen, flourished, faded, perished; new empires had been founded on the ruins of the old; everywhere throughout the wide world men had been pursuing, for four thousand years at least, their favorite objects—superstition, idolatry, philosophy, conquest; and in one way or another these commotions were preparing the way for the triumphant reign of the Son of God. Assyria, Egypt, Greece, Rome, and the host of minor dynasties, heralded the coming of Christ.

AT LENGTH, when Joseph and Mary went up to Bethlehem to be taxed, Christ, their first-born son, was brought forth, and after being wrapped in swaddling-clothes, was laid in a manger, because there was no room in the inn. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them. And the angel said unto them: Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord.

THE MESSIAH was generally expected by the Jewish nation at the time when he came; but he was not expected in the form and manner in which he appeared. Their notions of him were all low and earthly. Had any one told them that Christ was about to make his appearance, they would have looked for him

at the head of conquering armies and shouting multitudes; or if their thoughts had risen higher than this, they would have expected the heavens to be rent and a chariot of blazing glory to bring him to the earth. But when he made his appearance, it was as a little babe.

WE ARE apt to think and speak, says an eminent Scotch writer, when we look at the infant Christ, as if the attributes of divinity were somehow crowded and crushed into him. But those who saw him and believed felt that Godhead lay in him softly and fully, as the image of the sun lies in a drop of dew.

IN THE year 327, Helena, the mother of Constantine, built a church over the spot in Bethlehem where Christ was supposed to have been born. It is now the oldest church

in the world, and is called "The Church of the Nativity." In a semi-circular vault in this ancient church is cut the following words:

"Hic de Virgine Maria, Jesus Christus natus est."

SUCH AN event as the incarnation of Christ has no parallel in the history of the world. What is the birth of a kingdom or empire, compared with the birth of the Son of God? If ever psalms and hymns and spiritual songs should break forth from the hearts and lips of earth's suffering and sorrowing millions, it should be in view of Christ's incarnation—coming into the world and identifying himself with humanity, that he might redeem it and purify it, and fit it for its highest and holiest mission.

THE NARRATIVES of the birth and infancy of Christ, as contained in the Gospels of Matthew and Luke, are distinguished by a simple



grace that excels the most perfect art. "The lone, lovely, glad, yet care-burdened mother; the holy, beautiful child, bringing such unsearchable wealth of truth and peace to men; the meanness of his birth-place; the greatness of his mission; the shepherds under the silent stars, watching and watched; the angel-choir, whose song breaks the silence of earth with the music of heaven. These altogether make a matchless picture of earthly beauty and pathos illumined and sublimed by heavenly love."

LAMARTINE, in visiting the spot a few years since where Christ was born, gave utterance to his feelings in the following words:

"It appeared to me, on ascending the last hills which separated me from Nazareth, as if I were about to contemplate at its source that all-comprehensive and fruitful reli-

gion which for nearly two thousand years has established and is establishing itself throughout the world, and which has refreshed so many generations by its clear and vivifying waters. It was here, a few paces from me, that he, the model of man, was born amongst men, to withdraw them by his word and his example from the sea of error and corruption in which the human race had sunken. Did I entertain a doubt of the divinity of that event, still would my soul have been strongly affected on approaching the first theatre on which the glorious deed was enacted, and I should have uncovered my head and bent my forehead in reverence of that occult and governing will which has made such mighty and important things flow from so weak and so imperceptible a commencement.

“But on considering the mysteries of Christianity as a Christian, it was here, under this small portion of the blue firmament, at

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the bottom of this narrow and sombre valley, under the shadow of this little hill, the old rocks of which appear even at the present day to be all split with the trembling of joy which they experienced at the birth of the infant word—here was the fatal and holy spot of the world which God selected from all eternity, on which his truth, his justice, and his incarnate love, in an infant God was to descend upon the earth. It was here that the God-man submitted to our ignorance, our weakness, our labor, and our misery, during the obscure years of his retired life, before he edified it by his word, healed it by his prodigies, and regenerated it by his death. It was here that the heavens opened, from which burst forth upon the world his incarnate spirit and life-giving word, which was ultimately to consume all error and iniquity and to kindle before the only holy God that incense which was never afterwards to be ex-

tinguished, the incense of the renovated altar, the perfume of universal charity and truth."

NEITHER before nor since has there appeared among men such a combination of varied excellencies, such a cluster of mental and moral beauties, as dwelt in the man Christ Jesus. His heart was always pure. His understanding was always comprehensive, his intellect clear, his judgment infallible. When he taught, there was no ostentation. When he suffered, there was no murmuring. When he rejoiced, there was no levity. When he rebuked, there was no asperity. When he silenced gainsayers, there was no boast of triumph. When he took up children in his arms, there was no show of condescension. When he walked with the poor, there was no affected superiority. When he dined with the rich, there was no concealment of his opinions. He asked no favor, he sought no pat-

ronage, he courted no applause. Whether sitting among the fishermen of Galilee, or in one of the cottages of Nazareth, or in the house of the Pharisee; whether standing before the Jewish priests, or in the presence of Herod, or at the bar of Pilate; whether teaching the multitude or bearing his cross, he was the same: "Jesus Christ, the same yesterday, to-day, and forever."

CHRIST claims all the divine attributes and perfections; and they are all ascribed to him in the Holy Scriptures. He wears all the divine names and shares in the honor of all the divine works. His are all the boundless resources of the universe. As all things were created by him, so also were they created for him. All power is given unto him in heaven and in earth; therefore we may look to him for all we need, flee to him from all we fear, and trust him with all we value.

UNITED in the Godhead, and united in operation and interest, the Father is in the Son, and with the Son, and for the Son; and the Son is in the Father, and with the Father, and for the Father; they are one in Godhead, one in love, one in testimony, one in interest, one in operation and design, and yet two distinct persons.

THE ROBES of Aaron and the royalties of David, the mitre of the priest and the diadem of the king, are all merged in Christ. He is the substance, the end, and the glory of all prefigurative shadows of redemption. He is the End of the law, the Prince of life, the Conqueror of death, and the Lord of the world, to whom all past signs pointed, all present offerings refer, and all future glory will be ascribed.

THE QUESTION of Christ is the question of Christianity itself. The attitude a person holds



to the question of Jesus Christ determines his answer to the question of man and to the question of God. He who rejects Jesus Christ will also lose man, and will have left, instead of the eternal soul hungering after God, a slave of natural necessity or a tyrant of selfishness, in whose heart no sun shines, because he knows not the sun of God's grace in Christ. And he who will know nothing of the Son will soon lose also the Father, who will be found only in his Son; and will have remaining, instead of the Father, only an idea of the universe, which sees not, hears not, and has no heart for our sorrows.

What think ye of Christ? Is the test  
To try both your state and your scheme?  
You cannot be right in the rest,  
Unless you think rightly of him.

THE INCARNATE gods of the heathen were infinitely unlike the man Christ Jesus. He was spotless and pure, a lamb without a blemish, from the cradle to the grave. His vile be-

trayer, though admitted to all the familiarities of unembarrassed friendship, could not impeach his sinless integrity. Even in the eye of infinite purity was he without sin. Heathen writers have described no such character. History has none like it; tradition has none; fancy has none; and deception and imposture have none. Poetry and romance, with all their inventive powers, have never been able to portray a character like that which the Evangelists have given with so much simplicity and beauty.

THE EARTH has produced many great and good men, but where is one whose words are so broad as those of Christ? The words of an Alexander may move armies; the words of Jesus move hearts. The words of a Demosthenes may move a nation; the words of Jesus move the world. The words of Zoroaster, Confucius, Mohammed, abide not the light;

the words of Christ make light, and make it to abound more and more.

THE THINGS that Christ said and did have done more to mould the doctrines of the modern world than all the philosophy of Greece or all the power of Rome. The successful conflict of Christ with Judaism and Paganism, with the gods of the old world and the lusts of the new, with the barbarism of Phrygian mountaineers and the polished satire of the Greeks, is the most glorious victory in the record of mind.

CHRIST regenerates human powers and yokes them to activity. His presence has curtained the world with a new atmosphere. The very circumstance of his walking across the earth has confronted the mind of man with the profoundest problems. The effort to analyze and fathom his character is a divine

employment, compared with the quibbles of sophists.

PHILOSOPHY has found in him height and depth. It is certain that through him the human intellect has experienced a resurrection. Calvary, and not Parnassus, has become the inspiring mount; on its slopes, Milton breathed the gale of inspiration; in its light, philosophy threw off her dotage and girt herself for the discovery of truth. When you have robbed the world of its Christian literature, you have taken away whatever is sublimest in song, profoundest and truest in philosophy, and most massive and elevated in eloquence. From Golgotha what sculptors and painters have sprung! Every attribute of Christian character, every Christian doctrine and parable, has passed through human genius to incarnation. Christ, too, is indirectly the creator of science. It is true that

he teaches no science but that of life; that, however, is enough. When man has come to God by a spiritual approach, he will seek to reach him also through the intellect; he will search for him in the depth of thought. In possession of the science of life, he will dig for the tables of mental and physical laws.

CHALLENGED by Christ's person and claims men have bored the earth, fished the seas, anatomized the negro, and driven the stars through a critical process. In searching ancient philosophy, history, poetry, to discover how far they were indebted to the past, they unconsciously learned the science of criticism. The appeal to stones and suns has called into the field a new ordnance—namely, Christian philosophy. It is to Christianity and not to Paganism that the universe gives up its secrets. Man finds the keys of the world when the seals are rent from his own spirit.

By no analysis or searching of heart, by no sounding of inward depths, can a man account for Christ. Just as his knowledge of himself and of humanity deepens, the conviction grows, that, humanity being given as a premise, Christ is not the conclusion. He perceives that Christ is not potentially enfolded in the human spirit, waiting for occasion to walk out on the world; that no analysis of mind and spirit can bring to light the germ, or even the idea of Christianity; and as he cannot discover Christianity latent in the human mind, neither can he discover it in history up to a certain point. Who ever carried in his breast the prototype of Christ? Will all the religious systems analyzed yield Christianity? It requires no elevation of mind, no spiritual insight, to perceive that Christ is not of this world, as his kingdom is not of this world. He begins and ends under new conditions. He meets the common hostile forces on his progress, yet



is never worsted or conquered. He is a new system, wheeling its spheres of thought and light through wreck and darkness. So high is he lifted out of the groove of our fallen lot, that in him the consciousness of sin is absent.

IT MAY matter little what we think about some things, but it cannot matter little what we think about Christ. Christ declares himself to be the Son of God. The whole Scriptures indorse his claims. His words and his works leave it beyond question. And being the Son of God, the equal of God, one with God, the manifestation of God, the only medium of knowing or approaching God—the acceptance or rejection of Christ is the acceptance or rejection of God. We may choose some other mode of deliverance from sin, but we will find it not strong enough to break our chains. We may choose some other type of manhood as our model, but we will achieve only an inferior

manhood. We may adopt some other theory of life than Christ's theory of service, but our life will be a failure, a terrible failure. We may discover, when too late, that what we think of Christ determines our moral and immortal destiny.

TO MANIFEST Christ and set him forth as he is, Nature culls her finest flowers, brings her choicest ornaments, and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields and mines and mountains, earth brings the tribute of her gold and gems and myrrh and frankincense, the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is "the chiefest among ten thousand, and altogether lovely."

A BETTER title cannot be found in the universe than that which Christ has to Christians. He has bought them, ransomed them, re-

deemed them. They are his absolutely. He is their sole proprietor. No one else knows them. They do not own themselves. Whatever demand is made upon them for their time, their labor, their property, by him or his cause, they are in duty bound cheerfully to pay.

CHRIST is born in a manger ; but a star in the heavens proclaims his advent, and over him ring the songs of angels. He is nailed to a cross ; but the shivered rocks, and the darkened sun, and the trembling earth, do him homage. He goes to Jordan to be baptized, appears as a sinner, and asks for the cleansing that sinners need ; but the heavens are opened, the Spirit descends, and the voice of Jehovah cleaves the air.

PRECIOUS is the blessed Redeemer of mankind. He is precious in his person, word, work, blood, righteousness, and intercession. He is precious as prophet, priest, and king.

He is precious in every name he wears, every character he bears, every relation he fills, and every office he sustains. The more we know of him the more precious he seems.

No ONE ever bore provocation with such meekness as Christ exhibited. Neither revenge nor wrath ever found a place in his breast. His character was maligned. In every possible way he was misconstrued and insulted; yet when reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

THERE is not an instance in which Christ appears to have proposed his own private, separate good, as the end either of his actions or sufferings. He came to live and die for others, who were both enemies and sinners. From them he needed, and could receive,

nothing. From him they needed everything; and from him alone could they receive that which they needed. For such beings all Christ's labors, instructions, and sorrows were planned and completed.

CHRIST deserves to be honored. He humbled himself, he made himself of no reputation, he died an ignominious death upon the cross, to save us from death and raise us to glory. Throughout eternity he will be honored by all his saints for what he did for them, bestowed upon them, and secured to them.

Do you ask "Is Jesus man?" We point to his tears. Do you ask "Is Jesus God?" We point to his words, "Lazarus, come forth!"

VARIOUS reasons have been suggested why Christ styled himself the "Son of man."

Probably the best was his conscious relation to the human race—a relation which stirred the very depths of his heart. He called himself the “Son of man” because he had appeared as a man, because he belonged to mankind, because he was to glorify that nature, because he was himself the realized ideal of humanity.

WE SHOULD always remember that Christianity is not a new system of theological reasoning, nor a new assortment of phraseology, nor a new circle of acquaintance, nor even a new line of meditation; but a new life. Its very being and essence is inward and practical. It is not the likeness or history of a living thing: it is itself alive! And therefore, to examine its evidence is not to try Christianity; to admire its martyrs is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend

its rites and services with more than Moham-  
medan punctuality is not to try or know Chris-  
tianity. But for one week, for one day, to have  
lived in the pure atmosphere of faith and love  
to God, of tenderness to man; to rejoice in  
the felt and realized presence of him who is  
described as "coming up from the wilderness,"  
supporting his beloved; to have beheld earth  
annihilated and heaven opened to the pro-  
phetic gaze of hope; to have seen evermore  
revealed behind the complicated troubles of  
this strange, mysterious life, the unchanged  
smile of an eternal Friend; to have known  
and felt these sweet experiences, even for a  
single hour, is to have made experiment of  
that blessed religion which Christ established  
and which he is now carrying forward in the  
world.

"JESUS CHRIST," says an eloquent writer,  
"is the most powerful spiritual force that has



ever operated for good on and in humanity. He is to-day what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope, to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age.”

HOW ABSURD to try and explain such a life as Christ's, and all the inspired and historical glories that belong to it, by affirming that it is the product of the age, or the fancy sketch of twelve Galilean peasants. This were to be-

lieve a miracle as great as that darkness is the cause of light. His life the creation of his disciples? How gifted they must have been! How morally great, to imagine a moral excellence that remains still unapproachable amid human progress, and is as divinely original to-day as it was when first revealed. His poor disciples did not and could not understand him when he stood before them. They clung to their narrow ideas, local prejudices, and secular dreams, even beyond the hour of his death. The stream cannot rise above the fountain. There was nothing in the moral being of his disciples capable of producing the conception of his life. It were easier to believe that twelve children should write a *Paradise Lost*, fabricate the discoveries of a Newton, or rival the masterpieces of art.

THE LIFE of Jesus is worth all the moral philosophy of the world. It transcends its

loftiest ideals, and touches the common heart of men with a living power, of which the most brilliant scholastic speculation is essentially destitute. An atmosphere of spiritual glory encircles him; whether he speaks or moves in every-day scenes, or does works which no other man can do, we feel as though a new being, of a new order of mind, were taking a part in human affairs. He is original, and also transparently disinterested and pure. He is calmly but passionately earnest. United with the unconquerable will that shrinks not from a heroic purpose, there is a gentleness soft and sweet as that of womanhood. To our truest views of moral rectitude he adds ideas of a benevolence and philanthropy which the world and the Church, even under his own teaching and example, do not yet realize. In all the wondrous qualities of his sublime character there is perfect harmony. They blend together like the colors of the rainbow.

## CHAPTER II.

### CHRIST THE OBJECT OF FAITH.

A little talk with Jesus,  
How it smooths the rugged road !  
How it seems to help me onward,  
When I faint beneath my load !  
When my heart is crushed with sorrow,  
And my eyes with tears are dim,  
There is naught can yield me comfort  
Like a little talk with him.

IN THE Scriptures every reader must have noticed that the same things are attributed to faith that are attributed to the Saviour himself. The explanation of this is simple. Christ is the refuge ; faith runs to the refuge. Christ is the living bread ; faith eats that bread. Christ is the medicine, the physician, the cure ; faith goes to him, applies to him, accepts him. Christ is the Saviour ; faith the hand that seizes, the feet that run, the eye that looks, the ear that hears, the heart that clings.

THE FAITH of the soul is most rational when it looks to the counsels of Jesus for guidance, to his blood for purity, to his merit for acceptance, to his grace for aid, to his consolation for support, to his promises for hope, and to his spirit for heavenly-mindedness.

FAITH RELIES on Christ for salvation, on his blood for its purchase, on his grace for its bestowal, on his power for its security, and on his love for its blessedness.

THE DOCTRINES of the Bible are not loose unconnected units. They form one string of gems, and the person and work of Christ are the thread of gold pervading them. They constitute one complete system of truth, and Christ is its single and living centre. They meet in one grand practical necessity: the salvation of the soul by faith in Christ Jesus, and that faith evidenced in the holiness of the

character and the consistent obedience of the life.

WE ARE safe only when we are found nestling in the crevices of the Rock of Ages. Unmoved by storm, unworn and unsplintered by the destroying hand of time, Jesus the living Rock stands infinite, immutable, all-sufficient, faithful among the faithless, changeless among the changeable.

CHRIST alone, as having died for our sins, as having risen again for our justification, and as now pleading for us in heaven, must be the daily, hourly object of our faith.

WHEN THE learned Bishop Butler lay on his death-bed, he called for his chaplain and said: "Though I have endeavored to avoid sin and to please God to the utmost of my power, yet from the consciousness of perpetual infir-

mities, I am still afraid to die." "My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer; "but how shall I know that he is a Saviour for me?" "My lord, it is written, 'him that cometh to me I will in no wise cast out.'" "True," said the bishop, "and I am surprised that though I have read that Scripture a thousand times over, I never felt its virtue till this moment. And now I die happy."

OUR RELIGION is not Christianity so much as Christ. We preach not a creed, but Christ. Our gospel is the knowledge, not of a system, but the saving knowledge of a personal Saviour.

THERE is no expiation for our sins but by the blood of Christ. There is no acceptance before God but in Christ's righteousness. So



there is no true holiness but that which springs from union with Christ. If we would be holy we must look to Jesus, live on Jesus, walk with Jesus, copy the example of Jesus, and in everything aim at the glory of Jesus.

THE DYING look of the believer is the very same with his living look—unto Jesus; his dying grasp is the same with his living one—the finished work of Christ; and his dying cry is the same with his living testimony—“in the Lord alone I have righteousness.” Thus, living or dying, Christ and him crucified is all the believer’s confidence and all his boast.

LET US hold fast our Christian profession, and prove that we do so by coming boldly to the throne of grace in Christ’s name, by looking only to him and his perfect work for our justification and complete salvation, and by

devoting our time, talents, and influence to the promotion of his glory and the extension of his kingdom.

THE VIEW which a genuine Christian has of the method of salvation by Christ is entirely different from that of the man whose head only is orthodox. He loves it; he confides in it. It is to him just what the Bible represents it to be. It is "precious." There is a glory, and majesty, and beauty in it; a fitness and all-sufficiency in it that mark it as the salvation that he needs. It is his home; he cannot live without it. Take it from him, and you crush his hopes and make him miserable. Whatever may be his powers of intellect, whatever his situation in life, the man who receives this wonderful redemption which Christ provides, and lives upon it, has something within him that is the counterpart of the blessed Gospel.

WE ABIDE in Christ by living in absolute dependence upon him; by cleaving to him in love as our beloved Saviour, God, and friend; by openly professing our attachment to him and expectations from him; by walking in daily fellowship and communion with him; and by identifying our cause and interests with his.

THE PROGRESS of time will but deepen the conviction that the religion of Christ is the only religion for men; that the service of God is their most honorable employment; that eternal life is the grand prize set before them; and that, to obtain this, they must believe in and follow him who, by the unerring spirit of inspiration, is declared to be "the Christ—the Son of the living God."

THERE is no salvation but by the free mercy of God; no mercy but through the

mediation of Christ; no interest in Christ except by faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts; no genuine love to his people which does not influence a man to do good to them, as he has ability and opportunity.

“OH, HOW SWEET,” says Samuel Rutherford, “to be wholly Christ’s, and wholly in Christ; to be out of the creature’s owning, and made complete in Christ; to live by faith in Christ, and to be once for all clothed with the created majesty and glory of the Son of God, wherein he maketh all his friends and followers sharers.”

THE BIBLE speaks of various degrees of faith. And there are different figures employed to denote the operation of this great

principle. Its first and simplest act is represented as a "looking to Christ," then a "coming to Christ," a "receiving Christ," a "laying hold of Christ," a "cleaving to Christ," a "trusting in Christ." But the lowest in this scale, provided it be a real faith, gives a sinner an interest in Jesus and his salvation, as well as the highest.

How DELIGHTFUL are these two titles of our blessed Lord: the Author and Finisher of our faith! In these titles we may see the riches of his mercy and the power of his grace; an antidote against despair to the chief of sinners, and a ground of triumph to the most feeble and timid of his saints.

THE KEY to the highest Christian experience is contained in the two words, "Receive Christ." Then the strain passes over from our life to Christ's—then all our care is cast

on him. Then Christ takes on himself the task of fitting us for heaven. He tells us all we need to know, to do, to surrender, to suffer. "To as many as received him, to them gave he power to become the sons of God."

OUR SOULS may be peaceful, let our outward circumstances be what they may. By the exercise of faith in Jesus, by staying the mind on Jesus, and by acquiescing in the will of Jesus, we shall have peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

THE ONE eternal object of the Gospel consummated in Christ is to bring men back from their wanderings in folly, selfishness, and sin, to God our Father; to unite our hearts and wills in living communion with him, and to incite us through the impulse of a strong

and transforming affection to work freely, trustfully, and rejoicingly, in and with and for him alone. This is the true Gospel of Christ —“the same yesterday, to-day, and forever.”

WHEN a man becomes a genuine believer, he has entered into a new world of invisible realities. Christ is everything to him—life, pardon, hope, fruition, blessedness. Christ is his friend, example, teacher, redeemer, mediator, intercessor. Christ's word is his law, and Christ's smile his reward.

TO SEE Jesus clearly with the eye of faith, is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush sparkling from the desert rock; is to see the brazen serpent gleaming over a dying camp; is to see the life-boat coming when our bark is being ground on rocks by foaming breakers. No sight is there in the world



—the wide world —like Jesus Christ with forgiveness on his lips and a crown in his blessed hand.

OUR BLESSED Lord Jesus has made supreme, undivided, single, entire consecration to himself, and himself alone, so clearly our whole duty, and himself so indisputably our sole Saviour and Guide, that there is no possibility of mistake. Come unto me, follow me, abide in me. Everything begins with this: "Come to me!" and ends with this: "Follow me!"

"BY VARIOUS maxims, forms, and rules,  
That pass for wisdom in the schools,  
I strove my passions to restrain;  
But all my efforts proved in vain.  
But since the Saviour I have known,  
My rules are all reduced to one:  
To keep my Lord by faith in view;  
This strength supplies, and motives too."

THAT Christ actually lived and was what he declared himself to be; that he was no

other than the Incarnate Word of the Father; that he came into the world to recover and redeem it; that he is able to do it—able to forgive, regenerate, justify, and set in eternal peace with God: all this we must intelligently and really credit before we can trust ourselves to him.

THE GREAT work of faith is to come to Christ, to rest on Christ, to be acquainted with Christ, to realize Christ's preciousness, and to have the life hid with Christ in God.

"Oh save me from myself, Saviour divine!  
Then only I'm redeemed, when I am thine.  
Turn thou mine eye, my heart, my life, to thee,  
That even in self Christ only I may see."

OUR RULE of faith must not be what the best men say, or what the most men say, or what the wisest men say; but what Christ the Divine Prophet speaks to his church.

THE CHURCH, in its highest, largest, truest sense, is just the whole company of men

saved—those united by faith to Christ the Saviour.

WE ARE not saved as members of a corporation, but as individual believers in the Lord Jesus Christ. We may belong to the purest church on earth, and yet not belong to Christ.

May truth direct my tongue,  
May grace my heart control,  
And Jesus be my song,  
While endless ages roll.  
To please him well my single aim,  
And all my trust in his dear name.

TO PUT ON Christ, there must be faith in Christ, submission to Christ, the profession of Christ, conformity to Christ, a practical imitation of Christ, and an appropriating of Christ, in all his offices and characters. A consistent Christian is Christ made visible.

JUSTIFICATION by faith in Christ's precious blood is the great, prominent, and distinctive dogma that gives its coloring, its tone, its

shape, to all the truths of theology, to all the contents of the Bible. This great truth is the very trunk of Christianity, and all other doctrines are but branches. It is the very pith and substance of the Gospel, and all other doctrines are as parasites that feed on it. It is the Alpha and Omega of the Gospel—its core, its centre, its circumference.

THE ONE thing which meets man's great want—which alone fits him to live, and prepares him to die—without which he is orphaned from hope, and with which no calamity can more than temporarily depress him—the one thing which leads him to live with a right purpose, which consecrates all his aims, which gives him a constant refuge, which gilds with light the darkest cloud, which brings relief to fear and foreboding, and gives victory over death—is faith in Christ the Son of the living God.

## ' LOOKING OFF UNTO JESUS.

Oh, eyes that are weary  
And hearts that are sore,  
Look off unto Jesus  
And sorrow no more.  
The light of his countenance  
Shineth so bright,  
That on earth, as in heaven,  
There need be "no night."

Looking off unto Jesus,  
My eyes cannot see  
The troubles and dangers  
That throng about me;  
They cannot be blinded  
With sorrowful tears,  
They cannot be shadowed  
With unbelief's fears.

Looking off unto Jesus,  
My spirit is blest;  
In the world I have turmoil,  
In him I have rest.  
The sea of my life  
All around me may roar,  
When I look unto Jesus  
I hear it no more.

Looking off unto Jesus,  
I go not astray;  
My eyes are upon him,  
He shows me the way.

The path may seem dark  
As he leads me along,  
But following Jesus  
I cannot go wrong.

Looking off unto Jesus,  
My heart cannot fear;  
Its trembling is still,  
When I see Jesus near;  
I know that his presence  
My safeguard will be,  
For "Why are ye troubled?"  
He saith unto me.

Looking off unto Jesus,  
Oh! may I be found,  
When the waters of Jordan  
Encompass me 'round;  
Let them bear me away  
In his presence to be,  
'Tis but seeing him nearer  
Whom always I see.

Then, then shall I know  
The full beauty and grace  
Of Jesus my Lord,  
When I stand face to face;  
I shall know how his love  
Went before me each day,  
And wonder that ever  
My eyes turned away.

## CHAPTER III.

### CHRIST AND HIS EXCELLENCIES.

THE LIFE of Christ, in itself considered, was the sublimest hope and mightiest impulse ever conferred on humanity. Had Christ not died, but, like Enoch or Elijah, been translated, still he had kindled over our planet an unsetting sun. The human family would have been able to boast one sinless member; and this fact alone would have unbarred the world's prison gates and let in the angel of hope. New realms of possibility would have opened up—the fires of a new glory would have surrounded the head of the race.

THE GLORY of God appears most resplendent and full-orbed in the face of Jesus Christ. Power, wisdom, goodness, justice,

truth, love, mercy, grace, and faithfulness here shine with united lustre in full brilliancy, nor can we determine which appears most glorious or lovely. In God's other works some drops of that overflowing fountain, some rays from that infinite sun, are seen; but in the work of redemption, in the glorious Gospel of Christ the Son of God, the whole Deity, the whole fullness of the Godhead, flows out in one boundless tide—a tide which will forever fill to the brim every holy mind, and in which all holy beings will bathe with rapturous delight throughout eternity.

IS THERE not something inexpressibly grand, sublime, and affecting, in the idea of a being whose fullness enables him, whose generosity prompts him, to throw wide open the door of his heart and invite a dying world to enter in and drink and be satisfied and live forever? Of a being from whom flow

light, holiness, and happiness sufficient to fill to overflowing all that come to him, be their numbers ever so many, their sins and wants and miseries ever so great? Of a being of whose fullness myriads of immortal beings may drink through a whole eternity, without exhausting or even diminishing it in the smallest degree? But all this fullness dwells in our blessed Lord and Saviour Jesus Christ.

THERE is something beautiful in the thought that the hand of the crucified lighted up all the ever-burning lamps of the sky, penciled with their beauty and perfumed with their fragrance all the flowers of the earth, and evermore continues to the first their brightness, to the last their tints and fragrance, and to all their varied forms of existence.

A MIND which is all alive to the perception of beauty cannot fail to be awed by the



loveliness and colossal grandeur of the character of Christ. Painting, poetry, and music have done their utmost to inspire the sense of all that is sublime and beautiful in the spotless purity, the disinterested love, and the awful sufferings of Jesus.

GENTLE without weakness, firm without harshness, faithful without uncharitableness, strong without intolerance, with all graces, all virtues, all perfections, Jesus stands before the soul the centre of the world's wonder, praise, and admiration. There is no want, no excess, no defect, no spot, no blemish, in Christ's character or conduct.

WHERE Christ is, there God is, and God's infinite love and happiness are revealed in Christ. Where Christ is, there heaven is, and the source and fountain of heaven's light and glory. Where Christ is, there all good beings

are; all the holy, loving beings of the universe, concentrated and circled in adoring ranks around him, the visible centre of their bliss, the author of their holiness.

CHRIST is so high that the loftiest archangel is not beyond his control, and yet he comes down so low that the poorest orphan and the humblest widow may share his sympathy and love. While he listens to the archangel's song, offering to him the tribute of adoring homage, let it never be forgotten that he hears the humblest orphan's prayer. While he listens to the prayers of the afflicted, he also receives the anthem peal of worshipping cherubim.

It is the office of the law to condemn. It is the office of Satan to accuse. But it is the office of Christ to intercede and plead for us.

CHRIST never omitted a duty, nor committed a sin. He was neither idle nor vain. He neither flattered nor slandered, neither deceived nor defrauded, neither corrupted nor neglected, his fellow-men. By their favor he was not enticed; by their resentment he was not awed. Boldly and uniformly, without fear or favor, he told the truth, and did that which was kind, just, and right. There is a moral grandeur, a divine sublimity, in the whole life of Christ, at which the mind gazes with wonder, and is lost; which angels behold with amazement and rapture; and which eternity itself will hardly be able to unfold to a created understanding.

IN ALL that Christ said, supreme wisdom shone; in all that he did and suffered, supreme excellence. Disinterestedness, immensely glorious, illumined his whole life, and encircled him on the cross with intense

and eternal splendor. Nothing so beautiful, so lovely, was ever before seen by the universe, or will be seen hereafter.

NO MATTER where we may be—in the sequestered vale or in the crowded city, in the silent wilderness or in the busy marts of commerce, in the prisoner's cell or in the hold of the vessel rocking upon the great deep, in the deep mine or on the mountain top—Christ is ever nigh to us, with an ear ready to hear and a hand mighty to save.

THE VIEW we take of Christ's person will determine the view we take of God, of man, of sin, of sacrifice, of atonement; and thus our temple of religious truth must have Christ for its foundation, and Christ for its top-stone. The key-stone of every arch must be Christ, and the principal niche in the whole building must be filled with his name.

TO KNOW Jesus as a personal Saviour, to love him, to hold personal communion with him every day and hour, to meditate upon his loving words, his holy works, his tender and affectionate ways, his spotless life, and to keep up a personal intercourse with him, as with the dearest friend: this is to have spiritual life, and to have it more abundantly.

TO THE true believer the name of Christ is music; his person is the object of admiration, love, and delight; his work, the cause of unbounded gratitude; his example, the perfection of beauty; and his commandments, a law which the believer delights to obey.

THERE are four divine attributes—mercy, truth, righteousness, and peace—parted at the fall of Adam, and met again at the birth of Christ.

THE LOVE of the beautiful, the good, and the true, were a trinity in Christ's soul never mutilated, smothered, or divorced.

CHRIST is precious in every office that he fills, in every work that he performs, in every promise that he makes. He is precious in his all-atoning blood; precious in his all-justifying righteousness; precious in his infinite fullness. "To you, therefore, that believe, he is precious."

CHRIST is the glory and joy of the Christian. Christ in his divinity; Christ in his humanity; Christ in his obedience and temptation; Christ in his death and resurrection; Christ in his kingdom and on his throne; Christ in his weakness and in his power; Christ in his reproach and in his honor; Christ in his past history and in his coming triumph. Christ, in all these different

aspects, is the mighty magnet that attracts, and fixes, and stirs the Christian heart, and fills and fires it with grateful astonishment and earnest devotion.

ANY VIEW of Christ which the greatest preacher in the highest flight of genius ever set before his audience, must be feeble compared with the reality. Paint and canvas cannot give the hues of the rainbow or the beams of the sun. No more can words describe the glory of the blessed Saviour.

Majestic sweetness sits enthroned  
Upon the Saviour's brow;  
His head with radiant glories crowned,  
His lips with grace o'erflow.

No mortal can with him compare  
Among the sons of men; •  
Fairer is he than all the fair  
That fill the heavenly train.

How SIGNIFICANT the testimony which Napoleon, the mightiest of modern conquerors, bore to the character of Christ, when he

mournfully said: "Alexander, Cæsar, Charlemagne, and myself founded empires! But upon what did we rest the creations of our genius? Upon force! Jesus Christ founded his empire upon love, and at this hour millions of men would die for him! My armies have forgotten me even while living. Nations pass away, thrones crumble, but his kingdom remains. What a proof of the divinity of Christ! With an empire so absolute, he has but one single aim: the spiritual amelioration of individuals, purity of conscience, the union to that which is true, which is the holiness of the soul. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"

"STAR unto star speaks light, and world to world  
Repeats the password of the universe  
To God—the name of Christ—the one great word  
Well worth all languages in earth or heaven."



THE PROPHEPIC office of Christ is full of light; his kingly office is full of power; his priestly office is rich in consolation, in joy, and in peace.

NO MIND before Christ's ever conceived the purpose of establishing a kingdom of God, ruled only by truth, morality, and mutual joy, into which should be gathered all the nations of the earth.

HIGH THOUGHTS of Christ constitute the very essence of a sinner's religion. They are the foundation of his hopes and the materials of his happiness. The glory of the Saviour—his eternity, his Godhead, are not mere matters of speculation—points which affect the understanding only; they reach the heart; they are the mainsprings of all that a real Christian feels, and hopes, and does, and enjoys. Take them away from him, and

his religion goes with them ; his expectations perish. The man has nothing to help him, but is again a benighted wanderer, without a home or refuge.

CHRISTIANITY, like Christ, is the divine in the human. It is a life, an inspiration ; it is also an education, a training, a discipline. It impresses into its service the law of Moses and the institutes of the conscience. It baptizes with water from the river of life all institutions, forces, uses, exercises, that determine, elevate, and expand human character. Hence no education is secular ; no study, that invigorates the mind, is ungodly ; no teacher, who lets into the soul the light of true science, is opposed to Jesus Christ.

THE DOCTRINE of the incarnate God invests with light and radiance every essential difficulty and truth of the Bible. Infinitely

mysterious itself, it yet explains every other mystery. It solves what is inexplicable, fathoms what is profound, illuminates what is obscure, and reconciles what is discrepant.

LIKE THE tall pyramid whose base is wreathed with thunder-clouds while the summit is bathed in serene sunlight, the Manhood and Godhead of Jesus appeared before men and angels—despised on earth, adored in heaven—all humiliation below, all glory above.

FRAME a community, the first article of which shall be to reject and violate every precept of Christ, and ere the sun sets you shall find your doors assailed by the decency, the culture, the refinement, the virtue, the authority of society, crying out against you as the disturbers and the sappers of the public virtue.

LUTHER, like all great reformers, was a man of one idea; but that one idea was not what historians have generally supposed. It was not civil liberty, nor liberty of opinion, nor opposition to forms, nor any abstract love of truth; but the one idea was Jesus, Saviour.

CHRIST was the apostolic word to express universal excellence. To win Christ is to obtain the blessings of his atonement, the absolution of sin, reconciliation to God, and a peace of mind that passeth all understanding. To win Christ is to gain his lovely character, participate in his spirit, and be ruled by his principles. To win Christ is to obtain his favor, enjoy his benignant smiles, and have his "Well done" sounding ever in the chambers of our being. To win Christ is to enjoy his fellowship, to feel a kindred spirit, to mingle our thoughts and emotions with his, to feel the bosom pulsate with the

lofty aspirations of his soul, and to sit down upon the moral throne of noble principle with him.

“Jesu, dulcedo cordium  
Fons vivus, lumen mentium  
Excedens omne gaudium  
Et omne desiderium.

Nec lingua valet dicere  
Nec litera exprimere  
Expertus potest credere,  
Quid sit Jesum diligere.”—ST. BERNARD.

## CHAPTER IV.

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### CHRIST'S CLEANSING BLOOD.

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It is the blood of Christ that gives energy and power to all the functions and parts of the economy of redemption. We have "propitiation through faith in his blood;" we are "justified by his blood;" we have "redemption through his blood;" we are "made nigh by his blood;" we are "washed from our sins in his blood." "It is the blood that maketh atonement for the soul." What Christ is, has, and offers, as the Saviour of the world, lies in his blood.

THE BLOOD of Jesus is the price of our redemption, the object of our faith, the ground of our peace, and our constant plea at the throne of grace. It overcomes Satan and

cleanseth from all sin. It purges the conscience from dead works and leads us to joy in God. We build on it as our foundation, flee to it as our refuge, look to it as the cure for sin, and sing of it as the joy of our heart. It has made a perfect, a satisfactory, an infinite atonement; and no sinner can perish who relies upon it, washes in it, and pleads it before God. To this alone we must look as the foundation of our hope and the ground of our peace.

WHEN Bengel, a distinguished German scholar, was on his death-bed, he requested a dear friend to read to him the Sacred Scriptures. When the reader came to the passage: "The blood of Jesus Christ, God's Son, cleanseth from all sin," the dying man stopped him, saying: "Add no more; it is enough; I shall die on these words."

AT THE moment when all the earth groaned with longings for deliverance, a voice arose in Judea—the voice of him who came to suffer and to die for his brethren—proclaiming freedom for every land, solace for every woe. This was the carpenter's son—poor, persecuted, forsaken—who cried to the multitudes, crushed beneath the burdens of depravity and toil: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” To heal the evils which afflict our race, he assumed their condition. On their behalf he met every claim of infinite justice, and opened the fountains of redemption and charity freely to all mankind.

WHAT IS the sacrifice of Christ himself, but prayer in its most concentrated, intense, and prevailing form—the prayer of blood. He has turned the merit of his sacrifice into prayer. Intercession in his hands is a chain



fastened to the throne of God—the stay and support of a sinking world.

THE SAVIOUR who is announced in the Bible is the Saviour of men. Every child of Adam who hears the glorious news may point to him and exclaim: “This is my Redeemer!” For my deliverance is he come. For me he became incarnate, lived, and died. For me he rose again and ascended to the heavens. To wash away my sins he poured out his blood. To intercede for my soul he stands before the throne. To me he cries: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” To me he calls: “Buy wine and milk, without money and without price!”

It is not the tears that fall from weeping heaven, but those that fell from Jesus’ eyes; it is not the rain that drops from dis-

solving clouds, but the blood that dropped from a wounded Saviour; it is not what falls when lightnings flash and thunders roll, but what fell when the sword of justice was flashed in his dying eye, and the law pealed its loudest thunders on his bleeding head—it is that which brings peace and pardon to the guilty soul, and fills to the brim the crimson fountain, which is opened for all uncleanness.

PLACE the cross of Christ in whatever light we may, there is no exaggerating its importance or its power. As the basis of love, nothing even in heaven is like it. In the very presence of Christ, in the full splendor of his glory, they that see him as he is, ground on the cross their warmest affection and their loudest praise.

THE ATONEMENT that Jesus made is sufficient to blot out all the sins of all men. It

must be so ; for it was the offering up of himself as a sacrifice for our sins. As an infinite being, offering up himself, he could not make a finite atonement ; and an infinite atonement must be sufficient for any number of sinners, and for any sinner, however great his crimes.

A HINDOO, on the coast of Malabar, after going through a course of the most dreadful self-inflicted torture, in order to find peace for his troubled soul, heard one of our missionaries preach from the text : "The blood of Jesus Christ, God's Son, cleanseth from all sin." The poor heathen listened with intense interest, and when the sweet Gospel idea broke upon his darkened mind, he cast from him his instruments of self-torture, and joyfully exclaimed : "This is what I want ! This is the thing for me !"

WELL MIGHT a distinguished writer exclaim : "What is heaven, but the Alps of

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God's mercy, from whose altitudes its streams descend to refresh the church and bless the world?" But best of all, "the Christ," "the Lamb slain," is the mercy-seat. In him, mercy shines clearer and sounds sweeter than if the sun itself were the mercy-seat, and all the stars cherubim of glory overshadowing it, and the universe its ark, and the clouds its curtains, and the thunders its trumpets, and the music of the spheres its orchestra.

UNDER the Gospel, Jesus is our propitiation. His atonement is our plea, the ground of our confidence, and the cause of our reconciliation. He advocates our cause; he intercedes for our persons; he renders our services acceptable. We need no merit, no priesthood, no sacrifice but Christ's.

THE GOSPEL minister's commission is sealed with the blood and stamped with the

cross of Emmanuel; nor can he ever execute it, in consistency with the character and glory of God, unless he exhibit the sacrifice of Christ as the chief article of his message, the burden of his doctrine, the central orb of the Christian system, which gives to every part its living energy, and binds the whole together in sweet and indissoluble union.

JESUS once died in our stead, but he now liveth at the right hand of God. Because he lives, his people shall live also. He lives to intercede for them; he lives to watch over them, to sympathize with them, to counsel and direct them, and to bless and save them for evermore.

THERE is not a wounded bosom on earth for which "there is not balm in Gilead, and a physician there." Christ, our Divine Saviour, is "the God of all consolation." He

has a remedy for every evil, an antidote for every sorrow, a cordial for every heart, a hand of love to wipe every weeping eye, an arm of power to protect, a rod of love to chasten, immutable promises to encourage on earth, an unfading crown to bestow in heaven, strength to bestow in the hour of weakness, courage in the hour of danger, faith in the hour of darkness, comfort in the hour of sorrow, and victory in the hour of death.

IN HIS last will, John Calvin says: "I humbly beg of God that he will so wash and purify me by the blood of that Supreme Redeemer, poured out for the sins of the human race, that I may be permitted to stand before his tribunal in the image of the Redeemer himself."

IF CHRIST taught as never man taught, he did what only God could do: he grap-

pled the infinite evils of sin, and atoned for a world, that all men might be both teachers and doers of eternal truth. He was a light indeed, broad-shining and effective, which lighteth every man that cometh into the world—the luminary supreme, which causes what it shows as well as shows what its genial beams have caused.

IT IS the glory of Christ to pardon a sinner. It is the glory of his power; it is the glory of his love; it is the glory of his wisdom; it is the glory of his grace, to take the prey from the mighty, to deliver the lawful captive, to lower the golden chain of his mercy to the greatest depths of human wretchedness and guilt, and lift up the needy and place him among the princes.

THE GIFT of God, say the Scriptures, is eternal life, through Jesus Christ our Lord.

He purchased it for us by his sinless obedience, his suffering, his atoning death. For this great end his infant head was pillowed on straw, and his dying head on thorns. For this great end his lowly cradle was a manger, and his death-bed a bloody cross.

RICHARD WATSON, one of the most distinguished ministers of the Methodist Episcopal Church, when near eternity, exclaimed: "The atonement is the sinner's short way to God. On this rock I rest; I feel it firm beneath my feet. Oh, the precious blood of Christ! It is all mercy. I long to quit this little abode—gain the wide expanse of the skies—rise to nobler joys, and see God."

HUMBLING and prostrating as the consideration is, we have not a rag of righteousness left us in which we may appear before the throne of God. The worthiness is not in us. Christ's name, Christ's sacrifice,



Christ's righteousness, Christ's work, Christ's entire mediation as the atoning, interceding High Priest, form the centre and channel of all God's communications with apostate men, and the medium of their access to God.

JESUS, who died for our sins, is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. We never, indeed, can ascribe too much to him. He is worthy to be believed, trusted, loved, obeyed, followed. He is worthy to be our example, our confidant, our king, and our all. He is worthy of all he requires, all we can give, all his people have done for him or suffered in his cause.

WHAT CAN be more clear than the truth that we can have no dealings in the way of salvation, and grace, and communion with the Father, but through the mediation of Christ? It is in the righteousness of Christ we have

acceptance with God. It is by the blood of Christ we draw near to God. It is in the name of Christ we prefer our requests to the Father.

DEUS SOLUS justificat efficienter. Christus solus justificat materialiter. Sola fides justificat instrumentaliter. Sola opera justificant declarative.

WE FIND in all Christ's work and miracles the stamp of the Redeemer—the evidence of redemptive power—a proof that a new, a divine, a beneficent being is touching nature and bringing it back to what it was.

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#### ABSOLVO-TE.

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One priest alone can pardon me,  
And bid me go in peace;  
Can breathe these words—*Absolvo-te*,  
And make these heart-throbs cease.  
My soul has heard his priestly voice,  
He said: "I bore thy sins—rejoice."

He showed the spear-marks in his side,  
The nail-prints in his palm;  
Said: "Look on me—the crucified—  
Why tremble thus? Be calm:  
All power is mine, I set thee free,  
Be not afraid—*Absolvo-te!*"

By him my soul is purified,  
Once leprous and defiled;  
Cleansed by the water of his side,  
God sees me as a child.  
No priest can heal or cleanse but he,  
No other say *Absolvo-te*.

He robed me in a priestly dress,  
That I might incense bring,  
Of prayer, and praise, and righteousness,  
To heaven's Eternal King;  
And when he gave this robe to me,  
He smiled and said *Absolvo-te*.

In heaven he stands before the throne,  
The great High Priest above:  
Melchisedec—that name alone  
Can sin's dark stain remove.  
To him I look on bended knee,  
And hear that sweet *Absolvo-te*.

A girded Levite—here below,  
I willing service bring,  
And fain would tell to all I know  
Of Christ, the priestly King:  
Would' woo all hearts from sin to flee,  
And hear him say *Absolvo-te*.

"A little while," and he shall come  
Forth from the inner shrine,  
To call his pardoned brethren home;  
Oh! bliss supreme—divine!  
When every blood-bought child shall see  
The Priest who said *Absolvo-te*.

## CHAPTER V.

### CHRIST'S WONDERFUL LOVE.

THERE is an amplitude of goodness in the love that impelled Christ to come into the world, which is literally immeasurable; a self-denial of goodness which never can be recompensed; a purity of goodness which nothing can impeach; a constancy and watchfulness of goodness that are never wearied and that never slumber. Time does not weaken such love as this; distance does not change it; unkindness, ingratitude, and abuse do not exhaust it. It has a strength that surmounts the greatest obstacles; a height, and depth, and length, of which those who know most of it can only say: "It passeth knowledge."

THE LOVE of Christ is a tide which rises, and rises, and never ebbs. It is a sea without a bottom or a shore. No line can fathom it; no eye can measure it; no supplications can tire it; no drafts of the needy on earth or in heaven, for time or for eternity, can exhaust it. It is matchless, munificent, unsought, unmerited, unlimited love.

LOVE BROUGHT Christ from the skies; love incarnated him in his infancy; love shut him up in Joseph's tomb; love wove the cords that bound his hands; love forged the nails that fastened him to the tree; love wept in his tears, breathed in his sighs, spake in his groans, flowed in his blood, and died upon his cross. Never till we ourselves have passed in at heaven's gate and behold its lofty thrones and shining ones, the glory that Jesus had with the Father and shares with his brethren; never till the palm of vic-

tory is in our own hands and a blood-bought crown is on our heads; never till we walk the streets that are paved with gold, and join the songs that are as the voice of many waters, shall we sufficiently understand what we owe to the love of Christ. How justly may we exclaim: "Thy love to us was wonderful."

Love is the fountain whence  
All true obedience flows;  
The Christian serves the God he loves,  
And loves the God he knows.  
May love o'er every power preside,  
And every thought and action guide.

CHRIST was love living, speaking, acting, toiling amongst men. His birth was the nativity of love; his sermons the words of love; his miracles the wonders of love; his tears the meltings of love; his crucifixion the agonies of love; his resurrection the triumph of love. All that he said, and did, and commanded, was the embodiment and expression of divine love.

LOVE ETERNAL moved the heart of Christ to relinquish heaven for earth—a diadem for a cross—the robe of divine majesty for the garment of our nature, taking upon himself the leprosy of our sin, while in him was no sin at all. What a boundless, fathomless ocean is the love of our dear Saviour!

BEFORE THE wonderful record of Christ's love, the melting eloquence of his tears, the bloody sweat of the garden, the heart-rending tragedy of the cross, the power of his glorious resurrection, and the doctrines of his holy word, the rocks of human depravity have been rent in twain, the tempests of fiery passion have been stilled, and man has been transformed into an angel of mercy.

THE LOVE of Christ glows in all his attributes, words, and deeds. The stars of heaven reflect it; zephyrs and streams mur-

mur it; the birds sing of it; the flowers distill it; everything in heaven and on earth has a voice to tell its wondrous story. But it is through his sacrifice on the cross that his love is seen in the perfection of its beauty.

IN CHRIST is the fullness of the Godhead—all fullness of merit; all fullness of righteousness; all fullness of grace; all fullness of pardon; all fullness of sanctification; all fullness of love; all fullness of sympathy; all fullness of compassion—in a word, all fullness of supply.

NOT WHAT I am, oh Lord, but what thou art;  
That—that alone—can be my soul's true rest;  
Thy love, not mine, bids fear and doubt depart,  
And stills the tempest of my tossing breast.

It is thy perfect love that casts out fear;  
I know the voice that speaks the "It is I;"  
And in these well-known words of heavenly cheer  
I hear the joy that bids each sorrow fly.

More of thyself—oh, show me, hour by hour,  
More of thy glory, oh my God and Lord;  
More of thyself, in all thy grace and power;  
More of thy love and truth, Incarnate Word!



WE ARE told that when the Moravian missionaries first went among the Greenlanders, they spoke to them chiefly of the being of a God, the creation of the world, the fall of man, and other similar topics, to which the people listened with perfect indifference; but when they began to speak to them of the love of Jesus, their hearts melted before it like their own snow before the summer sun.

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WITH THE same love with which Christ ascended the cross, he watches over every one of his followers, however poor and humble, however ignorant and despised, with a heart that is never weary, with an eye that never sleeps. Not one of their number is forgotten, and at the final day the name of every one will be found written in the book of eternal life.

TO BE treated as a malefactor; to be rejected and reviled; to take the vacated place of a murderer; to be subjected to lingering torture; to be nailed to a cross; to endure through six long hours the pangs of crucifixion; to endure reproach, and scorn, and contempt, and mockery, even on the cross—a place where, if anywhere, compassion should be shown, and where mockery should cease; to be willing to endure all this voluntarily—this, this was the love of Christ.

“ Oh, for this love, let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.”

THE LOVE of Christ was the actuating principle of Paul, the great apostle to the Gentiles. It influenced him more than all other motives combined. If ever his ardor flagged for a moment, he glanced at the cross, thought of the great love wherewith

Christ had loved him, and instantly girded on his zeal afresh.

WHEN A godly minister was upon his death bed, some of his friends quoted texts to him which spoke of the faithfulness of God, when he remarked: "Texts like these do not comfort me so much as 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

"TO CONQUER HATE,  
And in its place to cherish love unfeigned,  
Forgiveness and forgetfulness of wrong—  
No precepts but the perfect law of Christ,  
No teacher but the blessed Son of God,  
Could e'er instruct mankind."

"ASTONISHING love! Astonishing love!" says an old writer, "that the general should die for the soldier, the physician for the patient, the master for the servant, the shep-

herd for the sheep, the innocent for the guilty, the just for the unjust, the prince for the rebel, the Lord of glory for the children of disobedience !”

DR. WILLIAM STROUD, in a volume of four hundred and ninety-six pages, published in London in 1847, on the physical cause of the death of Christ and its relation to the principles and practice of Christianity, has, by a long series of facts and arguments, endeavored to show that the speedy death of Christ on the cross was owing to a rupture of the heart, produced by his mental agony and fear, in the garden and upon the cross, and that this mode of death goes to fulfil several prophecies in the Scriptures of the Old Testament.

“THE SEAS shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away ;  
But fixed thy word, thy saving power remains ;  
Thy realm forever lasts, thine own Messiah reigns.”

MOSES AND JOHN can point the way, and say to the soul: Go! Christ only can say: Come! Moses can lift up the brazen serpent, and say: Look and live! And John, seeing Jesus, can say: Behold the Lamb of God! But Christ only can say: Come unto me! Moses and John can say: This is the way; walk ye in it! Christ only can say: I am the way, the truth, the life! Moses and John can cry: The wrath to come! The wrath to come! Flee from the wrath to come! Christ only can say: Look unto me, and be ye saved! I will give you rest. Moses and John can lay the burden on the soul; Christ only can remove it.

LOOK AT the starry plain; Jesus strewed it with his jewelry. Look at the enchanting landscape; Jesus enameled it with its loveliness. Look at the cloud-capped mountain; Jesus reared it. Look at the beautiful lily;

Jesus penciled it. Look at that soaring bird;  
Jesus feeds it.

THE AGENT that sanctifies us is the Spirit of Christ; the instrument that sanctifies us is the truth of Christ; the model after which we are fashioned is the image of Christ; the end for which we are sanctified is the glory of Christ.

A STAR GUIDED Christ's worshipers to his birth-place. Kings came to minister to him. Angels were his body-guard. The winds were his messengers. His followers were the diseased that he had healed. They that praised him were the dumb whose lips he had opened and made eloquent with gratitude and love to God.

IT IS the glory of the world that he who formed it dwelt in it; of the air, that he

breathed it; of the sun, that it shone on him; of the ground, that it bore him; of the sea, that he walked on it; of the elements, that they nourished him; of the waters, that they refreshed him; of men, that he lived and died among them—yea, that he lived and died for them.

As a Prophet, the love of Christ is teaching love, instructing love, directing love, counselling love.

As a Priest, his love is justifying and pardoning love, reconciling, peace-making, and accepting love.

As a King, his love is conquering, subduing love.

As a Shepherd, his love is leading and feeding love.

As a Door, his love is active love.

As a Sufferer, his love is passive love.

As a Physician, his love is healing love.

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As a Friend, his love is helping love.

As an Advocate, his love is pleading  
and interceding love.

As a Mediator, his love is interposing  
love.

As God, his love is divine love.

As Man, his love is human love.

As God-man, his love is divinely human  
and humanly divine.



## CHAPTER VI.

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### CHRIST IS OUR LIFE.

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TO ALL real Christians, Christ is their wisdom, their strength, their righteousness, their life. If they come to God, it is as dwelling in Christ; if they see his glory, it is as shining in the face of Christ; if they rejoice in God, it is as manifesting himself in Christ; if they trust in God, it is through the merits of Christ; if they pray to God, it is in reliance on Christ; if they enjoy God, they enjoy him in Christ; if they offer praise and thanksgiving to God, it is in the name of Christ; if they are constrained to holy obedience, it is the love of Christ which constrains them.

IN CHRIST, all our powers, all our faculties, are brought to unite with God. He

knows, and we are made wise unto salvation. He is holy, and the sinner is accepted through the imputed righteousness of the sinless Redeemer. He is supremely happy, and the sanctified soul, having partaken of the divine nature, shares forever in the felicity of the highest divinity whom it serves and adores.

TO FIX the eye upon Jesus, and follow him whithersoever he goeth, regardless of all consequences, while his words ring in our ears and vibrate through our hearts, urging us on to increased activity in his service, is a truly noble sight. Such a man will be useful while he lives, and long after he dies, and his soul will be welcomed into glory among the vast multitude of whom the world was not worthy. Such a man stands—

“Like some tall cliff, that lifts its awful form,  
Swells from the vale, and midway leaves the storm;  
Around whose base while rolling clouds are spread,  
Eternal sunshine settles on its head.”

THERE is no new life, no spiritual life, in all the race of Adam, save that which springs from participation in the risen life of Christ. If you are quickened, it is in Christ. If you are raised up, it is together with Christ. If you sit in heavenly places, in the sphere of the spiritual and redeemed life, it is in Jesus Christ.

How is the heart dignified by being made the throne where Christ reigns; and the understanding, by being made the palace where Christ resides; and the memory, by being made the storehouse where all the loving-kindnesses of Christ are treasured up; and the imagination, by being made a chariot of fire to convey the spirit up to heaven and give it a glimpse of all the glories there; and the mind, by being made a laboratory for the contrivance of plans destined to advance the Redeemer's kingdom on earth!

"THE LAW of the spirit of life in Christ Jesus" within us is, as if the soul of music should incorporate itself with the instrument and live in the strings, and make them of their own accord, without any touch or impulse from without, dance up and down, and warble out their harmonies.

WHEN THE will chooses Christ, and the heart embraces him, and the soul puts its supreme and absolute trust in him—when the whole man can say: "For me to live is Christ," or, "I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God," then there is security, then there is peace, then there is hope, and then there is salvation. Thus illuminated, thus awakened, thus convicted, thus changed, thus receiving and trusting in Christ, the renewed soul can sing:

Long did I toil and know no earthly rest,  
Far did I rove and found no certain home;  
At last I sought them in his sheltering breast  
Who spreads his arms and bids the weary come;  
With him I found a home, a rest divine,  
And I since then am his, and he is mine.

Yes, he is mine! and naught of earthly bliss—  
Not all the charms of pleasure, wealth, or power,  
The fame of heroes or the pomp of kings—  
Could tempt me to forego his love an hour.  
Go, worthless world, I say, with all that's thine;  
Go! I my Saviour's am, and he is mine.

THE RELIGION of Jesus is not a speculation, but a life. In an important sense it may be said to be a practical art; and, like all other practical arts, the truth and reality of its principles are to be certified simply by putting them in practice. This seems to be the teaching of Christ when he says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

WE ARE one with Christ when our hearts go with him in all he said, did, and

suffered on earth, and when our lives are modeled after his life. Union with Christ places us in deep sympathy with him and on his side, and, therefore, sets us in opposition to sin, to a worldly spirit, and everything that interferes with the progress of his kingdom. Hence came the martyr spirit. Hence comes the divine power of self-renunciation.

ALL DEPENDS on Christ—faith, strength, grace, perseverance, success, hope, life, everything. The end of the word of God, and of all preaching and writing from that word, is Christ. The object and end of the Sabbath, and all its ordinances, is Christ. The purpose of all God's providence and grace, is Christ. The object, end, and soul of every Christian enterprise, is Christ. He is the beginning and the end, the Alpha and the Omega, the first and the last.

THE LIFE that Christ gives is no vapor, no fleeting shadow or withering flower, but firm, bright, and blooming with immortal vigor. Millions from every clime bear witness that this life has been theirs. Nay, myriads on high, advanced into the lines of cherubim and seraphim, with the vitality imparted by Christ, celebrate without end their fresh, grateful thanksgivings.

LIFE IN Christ, a partaking of his holiness, a quickening sense of his preciousness and presence, an eye single to him, is itself a light upon everything, and invests everything with light.

THE SPIRITUAL sight and the spiritual life of faith, the eye single, and the daily simple following of Christ, are the result only of Christ reigning in the soul—self and all things connected with it being given up to him.

ALL THE members of Christ's body are living upon Christ's fullness, nourished by Christ's grace, kept by Christ's power, fed by Christ's hand, and guided by Christ's counsel.

WHEN THE sinner comes out of all self-dependence and trusts in Jesus, he from that moment becomes identified with Christ, so that he is said to be in Christ, and Christ in him.

WE AS much need divine help to enable us to live, as we need it to strengthen us to die. For life, not for death, is the Gospel given. Our relation towards Christ is, therefore, not a question for the future, but a question for the present. To know Christ and the power of his resurrection is the true, the saving wisdom.



“HE THAT doeth the will of Christ abideth forever,” liveth forever, liveth to God, and with God, and in God; sharing peace, and love, and blessedness, and glory with his Saviour, a reward unmerited by us, but purchased by the sacrifice and perfect obedience of Christ, and made our own by the inspiring and sanctifying influences of the Holy Spirit.

THIS SHOULD be the consecrating prayer of every Christian:

“To thee, oh Christ, I consecrate, totum me et totum mei, my whole self and all that is in me; humbly desiring that nothing may inhabit me but thyself and that which cometh from thee.” .

WHAT IS the grand, quickening truth of the Bible—the great and precious fact which transmits its vitality to every part? It is

a living Saviour, a living Christ, a living intercessor—in a word, that Jesus lives. This sweet assurance bears the believer cheerfully onward through all the changing scenes and sufferings of life, painting its brilliant bow upon each dark cloud of his earthly pilgrimage.

OUR LIFE is in Christ, and Christ is our life. He sends his Holy Spirit into our hearts as the spirit of life. We are identified with him, and our interests are identified with his. He is the head; we are his members. He thinks for us, cares for us, provides for us, listens to us, watches over us, and glories in us.

“To HIS own the Saviour giveth  
Daily strength.  
To each troubled heart that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of this tender Shepherd’s care;  
Ask him not, then, ‘Where or how?’  
Only bow.”

IT IS a libel on the Gospel of Christ to suppose that it inculcates a religion of gloom and despondency, a religion rayless, cheerless, joyless. There is infinitely more sweetness and melody in the songs which wake their echoes along the Christian pilgrim's path than ever breathes from the world's harp of gladness and of song.

EVERLASTING life is life with Christ—a life like the life of Christ. It is life without disease; it is life without sin; it is life without trouble; it is life without fear; it is life without death; it is life in the possession and enjoyment of all God has promised, Christ has purchased, or the Holy Spirit has revealed in the Gospel; it is life that goes beyond the highest expectation of men or the powers of an angel to describe.

THE RELIGION of Christ makes life holy and death happy. To live in the Lord is

the highest life; to die in the Lord is the noblest death. It is not the Christian that dies, but death itself that dies. His is a beautiful transition, and no more.

CHRIST went about doing good. He did good and only good; he preached the Gospel; he instructed the ignorant; he visited the sick; he fed the hungry; he relieved the poor; he healed all manner of diseases; he went about the cities, towns, and villages, but it was always doing good.

IN THE Latin vulgate, Pilate's question to our Lord, "What is truth?" stands thus: "Quid est veritas?" These letters may be transposed so as to read: "Est vir qui adest." "It is the man before thee."

PERISH forms and ceremonies; perish rites and rituals; perish creeds and churches;

perish—utterly and forever perish—whatever would be a substitute for the finished work of Christ, whatever would attempt to add to the finished work of Christ, whatever would tend to neutralize the finished work of Christ, whatever would obscure with a cloud, or dim with a vapor, the beauty, the lustre, and the glory of the finished work of Christ.

CHRIST was the incarnation of eternal power, truth, and mercy. He was the word made flesh, the divinity in idea divinely clothed in a vesture of manhood, God humanized. He assumes mortal shape and substance, passes through every phase of human experience, and through a human voice, thrilling through human sympathies, calls to himself those who, by being first conformed to the God incarnate, may afterwards gaze on the unclouded majesties of Jehovah.

## CHAPTER VII.

### CHRIST EVER TO BE TRUSTED.

THE MOST stupendous, glorious truth which created mind ever attempted to grasp is that which is involved in the wonderful declaration: "Emmanuel, God with us." God is with us in Christ; with us in the character of our reconciled Father; with us in every step of our journey to heaven; with us to guide in perplexity, to soothe in sorrow, to comfort in bereavement, to rescue in danger, to shield in temptation, to provide in want, to support in death, and to conduct us safely to glory.

What Christ hath said must be fulfilled;  
On this firm rock believers build.  
His word must stand, his truth prevail,  
And not one jot, one tittle fail.

OF GOD'S religion, Christ is the centre;  
and it is what he has done, and is doing,

that forms the ground of the only hope which God will recognize as genuine.

OLDER THAN the human race, mightier than the worlds he formed, the babe of Bethlehem struggled into being amid tears, and groans, and oppressions, that he might deliver man from their power. He was the new representative of mankind—a divine one: the destroyer of heathenism, the founder of a new era, the mediator between God and man, the first-born of God, the father of a new spiritual human race. His advent was unseen, save to the pure, the humble, and disconsolate, and was as noiseless as the falling dew or gleaming stars.

THE HISTORY of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. And the number of true Christians is only the number of those who, fol-

lowing the spirit of Christ, have lived contrary to the spirit of the world.

AN ELOQUENT writer has said: "The names of Baal and Jupiter may fail, and all they promise. The names of Buddha, and Brahma, and Fohi, may fail. The names of Zoroaster and Mohammed may fail. Oriental and Occidental hierarchies may fail. The names of angels, and saints, and fathers, and councils, and creeds, and sacraments, may fail. All these may fail us in the promises of deliverance and hope. But there is one name which will never fail. It is the name of our King, Jesus Christ, the incarnate God. It is the same yesterday, to-day, and forever."

JUST so far as true, living Christianity has been honestly tried, it has been found effectual in accomplishing the lofty and sacred ends which it promises. Let the inhabitants



of the whole earth test it fairly, and we believe that it will sweep away its sins and its sorrows, and crown it with intelligence, and happiness, and peace, and joy. The secret of its power is found in the presence of Christ.

IF WE put our supreme trust in Christ as our glorious Redeemer, we will discover, to our great comfort, that he has a remedy for every evil; an antidote for every sorrow; a cordial for every heart; a hand of love to wipe every weeping eye; a heart of tenderness to sympathize with every sorrowful bosom; an arm of power to protect; a rod of love to chasten; immutable promises to encourage on earth; an unfading crown to bestow in heaven; strength to bestow in the hour of weakness; courage in the hour of danger; faith in the hour of darkness; victory in the hour of death.

AT THE most trying and troubled time of Luther's life, he said: "Property I have none, and desire none. Fame and honor, if I have had them, the destroyer has taken away. One thing only remains—a feeble body, worn down by constant labor; and if they take this away, they may, perhaps, make me poorer by an hour or two of life. It is enough for me that I have my sweet Redeemer and Saviour, my Lord Jesus Christ, to whom I will sing as long as I live."

WHEN the enemies of the Gospel saw Jesus entombed and a great stone rolled upon the door of the sepulchre, they thought their victory was complete, and sneeringly shouted to the despised and desponding disciples: "Aha! aha! Where now is your mighty Christ?" But eighteen hundred years have rolled away, and lo! kings, and princes, and potentates, and philosophers, and states-

men, and poets, join in the swelling chorus: "Hail! all hail! thou rising King of the nations!" The mightiest governments of the earth are professedly built upon his doctrines, and all our most powerful institutions are organized around the ideas that were unfolded in his utterances.

THE HEROIC chapters of the Christian annals are those in which emperors and parliaments are on one side, and the disciples of Jesus on the other; when the only endowment is a chariot of fire, the only patronage a jail, and the only promotion a stake.

THE LORD JESUS CHRIST is appointed to deliver his people whenever they need his aid. We are not left to the mercy of men; we are not expected to deliver ourselves, but we are to look to Jesus. To him we are to repair in every trial, and from him we are to

expect deliverance in every danger. He delivered David from the horrible pit, Jeremiah from the dungeon, Daniel from the lions, Peter from the waves, and Paul from the forty Jews.

IT IS comforting to every believer to remember that the Lord Jesus Christ who is on the throne is his head, his Redeemer, his brother; and that though he now dwells in resplendent glory, yet he has a human heart, a human sympathy; and that all the power he possesses, and the sceptre he sways, and the resources he commands, are possessed and exerted over all things, that he might give him eternal life.

THE POWER of Jesus resting upon us will shelter us amidst all the storms of life, protect us from all real danger during our journey home, refresh us amidst all the toils of this life, give us rest in our hours of weariness.

ness, and keep us safe until we are beyond the reach of foes.

WE SHOULD remember the promises Christ has made, the deliverances he has wrought, the blessings he has conferred, the invitations he has given, and the relations he now sustains to us. We should remember him in calamity, to trust him; in prosperity, to praise him; in danger, to call upon him; in difficulty, to expect his interposition. We should always remember him, for he never forgets us.

JESUS is our Almighty Helper. We must look to him; expect from him, and conquer by the help received from him. His grace is sufficient for us, and his strength is made perfect in our weakness.

HOW TENDERLY, earnestly, persistently, Christ invites his people to look to him,

to lean upon him, to trust, and to share with him, all the blessings of his purchase. Are they fallen? He bids them take hold of his strength. Are they burdened? He bids them cast that burden on his arm. Are they wearied? He bids them recline on him for rest.

As GOD manifest in the flesh, Christ had a higher origin than Bethlehem. He was of a nobler descent than Mary. He sprang of an older and more royal ancestry than Judah's kings.

NO CHRISTIAN ought ever to entertain a doubt of Christ's promises, Christ's forgiving mercy, Christ's supporting presence and all-sufficiency.

OUR BLESSED Lord and Saviour Jesus Christ stood before the bar of earthly princes, and yet he had all the kingdoms and em-

pires of this world at his disposal. He came not to be ministered unto, but to minister; yet "hath he on his vesture and on his thigh a name written: King of Kings and Lord of Lords." His palace was a stable; his court and retinue a few fishermen and tax-gatherers; yet angels were his attendants, and the heaven of heavens his dwelling-place. His crown was a wreath of thorns; his sceptre a reed; his throne a cross; yet in his hand is the sceptre that rules the nations; on his head are many crowns, and his throne is the right hand of majesty on high.

"*LORD, no guardian to defend me  
In the world I have like thee,  
None so willing to befriend me;  
Thou art all in all to me!*

*One brief moment, Lord, may sever  
All that earth can friendship call;  
But thy friendship is forever—  
It outlives the wreck of all."*

MEN MAY laugh at the true Christian;  
friends may desert him; tyrants may de-

nounce him ; martyrdom may be before him ; but he heeds them not. He feels that he must always and everywhere publish the matchless worth and work of Christ. He feels that he owes everything to Christ—priceless pardon, spotless purity, present peace, and the good hope of eternal life.

THE WORLD of matter was made for the world of mind ; time for eternity ; the world for the church ; all things for the kingdom of Christ. Good for the man that he had never been born who arrays himself in opposition to this kingdom ; who is found without its hallowed limits.

WE KNOW not what a day will bring forth ; but we know that “our God will supply all our needs according to his riches in glory by Christ Jesus.”



CHRIST bids us believe in him; he commands us to obey him; he invites us to come to him; he asks us to confess his name before the world; he asks us to take up our cross and follow him.

LET US receive Christ, not for a time, but for ever; let us believe his word, not for a time, but for ever; let us become his servants, not for a time, but for ever.

IF THE miser delights in his wealth, why should not the believer delight in Jesus, for he is made unto him "the pearl of great price?" If the warrior delights in victory, why should not the believer delight in Jesus, through whom he shall "be made more than conqueror?"

ALL THE strength necessary for future obedience must be given by Christ; and when

the time comes for its exercise, he will give it to the soul that is waiting on him.

A MINISTER of the Gospel, passing one day near a cottage, was attracted to its door by the sound of a loud and earnest voice. It was an humble, lonely dwelling—the home of a man who was childless, old, and poor. Drawing near to this poor man's home, the minister made out these words: "This, and Jesus Christ, too! This, and Jesus Christ, too!" as they were repeated over and over in tones of deep emotion; of wonder, gratitude, and praise. His curiosity was aroused to see what that could be which called forth such fervent, overflowing thanks. Stealing near, he looked in at the patched and broken window; and there, in the form of an aged, worn-out son of toil, at a rude table, with hands raised to God, and his eyes fixed on some crusts of bread and a cup of water,

sat piety, peace, humility, contentment, exclaiming: "This, and Jesus Christ, too!"

CHRIST is the power of God, and he is the power of the children of God. Upon him we are encouraged to lean for all the strength we need. He can strengthen our faith, and strengthen our hope, and strengthen our courage, and strengthen our patience, and strengthen our hearts, for every burden, and for every trial, and for every temptation. Thus, leaning upon Christ, we shall discover that "as our day so shall our strength be."

## CHAPTER VIII.

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### CHRIST'S SAVING POWER.

THE LIFE, the character, and the sufferings of the Lord Jesus Christ exhibit the salvation of the world as an object of amazing grandeur and unutterable importance. Christ alone wears the name of "the Saviour of the world." The salvation of the world was the great design of his incarnate advent. He came to seek and to save that which was lost; to give his life a ransom for an enslaved world. He came among sinners who deserved to die, that they might have life, and that they might have it more abundantly. Everything which he did, and said, and thought, and felt, had reference to this one object: "to save a soul from death." This gave him his name at his birth, and

covered him with glory at his death. It gave dignity to his poverty and lustre to his sufferings. It gave point to his parables and weight to his doctrines. It gave splendor to his character and fragrance to his life. His labors and his travels, his prayers and his cries, his tears and his blood, were all for the salvation of sinful men.

NO GREAT redeeming spirit appears on earth to be ministered unto, but to minister. It is his highest prerogative and best reward to serve, to elevate, to bless. Thus was it with our Lord and Saviour Jesus Christ.

IT HAS been remarked that that is the most valuable thought which suggests the greatest number of other thoughts. If this be so, how valuable is the thought, the remembrance of Jesus. It calls up thoughts innumerable, all teeming with blessings to

the soul, and deep enough and rich enough to last us forever. It brings before us the past, with all our guilt and ingratitude, and all Christ's love and forbearance. It brings before us the present, with all its blessings of pardon, a place among God's people, and a wealth of love shed abroad in our hearts. It brings before us the future, with its sinless songs, its home of deathless rapture, and the blessedness of being forever with the Lord and with his people.

ARE WE blind? Christ will give us sight. Are we weak? Christ will give us strength. Are we guilty? Christ will give us pardon. Are we in difficulty? Christ will give us deliverance. Whatever may be our want, Christ can supply it. Whatever our desire, Christ can grant it.

Now, AS eighteen hundred years ago, men can become Christians only by entering

into a vital communion with the divine character of Christ, and, through it, with God. They can participate in the full benefits of Christianity only so far as they persevere with growing steadfastness in this communion, obeying every command, so that Christ becomes more and more a living existence in their souls, pervading their whole life, and calling forth within them a higher nature like unto his own.

CHRIST is still the light of the church and of the world, as truly as when the people that sat in darkness saw a great light. When a genuine revival occurs in a church, it is the rising of Christ upon it. When the missionary standard is planted on a heathen shore, it is the light of this divine sun beginning to illumine the darkness of heathenism. Wherever the kingdom of heaven makes an advance in the earth, there may

the words be repeated: "Arise; shine!" for in every such instance, Christ, the only light, has arisen upon benighted souls.

WHAT NO verbal description could portray; what no image in creation could represent; what the loftiest seraph in heaven would have shrunk from, under a sense of infinite inadequacy: that Christ undertook, professed, and accomplished, in order to bless the world with a living, actual, adequate impersonation of the Supreme God. In his person we behold the Eternal God engaged in an enterprise of boundless mercy.

TO HAVE the Son is to receive, own, and obey him. Not to have the Son is to refuse, disown, and disobey him. To have him is to have Christianity, to be religious, or to be a Christian. Not to have him is to be without Christianity or true religion, and, consequently, not to be a Christian. To have Christ or the



Son is to have life ; not to have him is to be destitute of life.

ONLY AS we abide in Christ, through the power of his own indwelling spirit, shall we have fellowship with him, in that joy which he has with his God and our God.

CHRIST, our blessed Saviour, was thoroughly practical. He walked with men, he stood among the multitude, he opened the closed eyes, he healed the broken heart, he reproved the guilty soul, he even ate with publicans and sinners, he threw light upon personal comfort and domestic repose, upon worldly obligations and secular duties. Nothing was too low to receive his notice ; nothing too high to receive his rebuke. He bade us follow his example.

CHRIST, the blessed founder of Christianity, taught every truth, performed every

miracle, employed every agency, moved every part of the universe, exhibited every perfection of the divine character, which was in the least essential to the instruction and salvation of mankind.

CHRIST, the Son of the living God, engaged for us in covenant, he died for us on Calvary, he pleads for us in heaven, and he will soon come and take us, that we may dwell with him forever. Oh, for grace to love him, trust him, and obey him as we ought!

THE GREAT panacea for our grief is to "go and tell Jesus." Others may counsel us to go and bury our woes in the grave; to stifle our tears; to put on counterfeit smiles; to sit in our silent chambers and mope and pine over our blighted happiness in morbid and unavailing sadness. But the true method of relief for all our sorrows is to "go and

tell Jesus." He can help when all other helps fail.

THE OBEDIENCE of Christ saves us from the condemnation of sin. His blood saves us from the guilt of sin; his grace saves us from the power of sin; his intercession saves us from the temptations and assaults of sin.

THRICE happy he whose hopes depend  
On Jesus and his blood alone;  
The soul that trusts in such a friend  
Shall ne'er by foes be overthrown.

JESUS has all power in heaven and in earth. All things are delivered unto him by the Father. He has a large store, and a kind and tender heart. To him, therefore, above all others, we should go with our wants, that he may supply them; with our fears, that he may quell them; with our sins, that he may pardon and subdue them; and with all our troubles, that he may remove them.

JESUS is our example, and we must copy him. Jesus is our leader, and we must follow him. Jesus is our sovereign, and we must submit to him. Jesus is our Saviour, and we must confide alone in him. We must look to his blood for pardon; to his righteousness for justification; to his Spirit for strength; and to his fullness for all our supplies. We must make use of Jesus every day, every hour, every minute.

FROM WHATEVER point we set out when we trace the Gospel method of salvation, if we follow the Scriptures, we will always come to Christ. And that way of salvation which conducts to any other point is not the way of safety.

WE MAY roll the thunders of eloquence, we may dart the coruscations of genius, we may scatter the flowers of pöetry, we may

diffuse the light of science, we may enforce the precepts of morality from the pulpit: but if we do not make Christ the great subject of our preaching, we have forgotten our errand and shall accomplish no good.

GRACE comes to us through Christ alone as the channel. Grace comes to us from Christ alone as the fountain. Grace is kept for us by Christ alone as the fullness in which it dwells.

IN ALL our seasons of adversity in this world, Christ shows a brother's love. He visits us; he counsels us; he comforts us; he supplies us; he stands by us when all others forsake us; he makes up all our losses, sanctifies all our crosses, bears all our burdens, and carries all our cares. He has always a brother's heart, and performs a brother's part.

TO CHRIST the church owes its existence. Its salvation flows from him. His atonement is the foundation on which it rests. His intercession is the spring of all its excellence. The light of his countenance is its glory. He reigns for its good. For its redemption he wields the sceptre of omnipotence, and holds the destiny of the world in his hand.

THE OFFICE of Jesus is to save. His joy is to save all that come unto him. He saves freely, without price; cheerfully, without reluctance; eternally, without failure.

I NOTHING else require,  
If thou my Saviour be.  
Salvation I desire,  
Because it comes with thee;  
Jesus, I on thy word rely;  
In trouble let me find thee nigh.

APART from Christ, we are less than nothing; but in Christ, we are something. We are empty, but he fills us; naked, but he

clothes us ; helpless, but he strengthens us ; lost, but he finds us ; ruined, but he saves us ; poor, but he supplies us. All we are is by Christ ; all we have is from Christ ; all we shall be is through Christ.

THE NAME of Christ is the charm of every service and the light of every scene. It is the glory of the Gospel, the life of prayer, and the balm of affliction. With it, the lips of the dying saint often close ; and with the confidence and love it inspires, death is welcomed and heaven begins.

IN OURSELVES we are not only incomplete, but wretched, miserable, poor, blind, and naked ; but in Christ we are holy, wise, strong, righteous, rich, happy ; in a word, we are complete.

ON THE head of Christ are many crowns. He wears the crown of victory ; he wears the

crown of sovereignty; he wears the crown of creation; he wears the crown of providence; he wears the crown of grace; he wears the crown of glory; for every one of his glorified people owes his honor, happiness, and blessedness to him.

THE CROSS of Christ is ever the centre from the beginning of time to its close; from the song of the morning stars at the birth of this lower creation, to the voice of the archangel and the trump of God. Christ is everywhere the master spirit of the whole—the all-pervading Deity, everywhere and always directing and governing, for the purposes for which he suffered and died.

EVERY event of Christ's life, and every phase of his sorrow, inward struggles, and outward obstructions, are full of meaning for us, and for all persons who have sensibilities to be crushed or hardships to endure.



THE SALVATION of Christ is rich, and free, and full—suited to all, ready for all, offered to all. It is salvation from sin, and guilt, and sorrow, and pain, and death, and hell.

IN CHRIST the church is chosen; in Christ it is preserved; in Christ it is pardoned; in Christ it is justified; in Christ it is sanctified; in Christ it will be glorified. Thus does all the glory of the spiritual house hang on Christ. In him “fitly framed together, it groweth up a holy temple in the Lord.”

THE VAST corruptions of Christianity and of the church have been occupied in crucifying a living Christ; the formal preservations and presentations of Christianity and of the church have been occupied in embalming a dead Christ. The first have been busy adorning, glorifying, and strengthening their

despotic hierarchies ; the last have been engaged in cutting and drying their dogmatic orthodoxies. Between both, the work of Christ and his church in this guilty, dying world, to seek and to save the lost, has been fearfully neglected.

WHEN first convinced of sin, we feel that we must perish ; when directed to Christ, hope springs up ; and this hope is to the soul what the anchor is to the vessel : it keeps it from foundering or being wrecked in the storm. This hope sweetens our trials and helps us to go on our way rejoicing.

TO BE united to God is the great and only good of mankind, and the only means of this union is the Lord Jesus Christ.

CHRISTIANITY is redemption and reconciliation by virtue of the union of Christ

with God. It becomes salvation to the believer, by the union of his penitent and faith-inspired soul with Christ.

COME to Christ, that you may receive grace from him; come empty, that you may be filled; come worthless, that in him you may be made worthy; come ignorant, that in him you may be enlightened; come without works, that in him you may be made rich in good works.

## CHAPTER IX.

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### CHRIST'S DISCIPLES AND THEIR DUTY.

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WE MAY know the disciples of Zoroaster by their belief in two Gods and their incestuous wedlocks. We may know the disciples of the Brahmins by their unparalleled self-denial in food and raiment. We may know the disciples of Pythagoras by their reverence for the numbers four and seven. We may know the disciples of Plato by their fanciful ideas in regard to the concave of the moon. We may know the disciples of Zeno by their dreams of apathy and fate. We may know the disciples of Mohammed as well by the filthiness of their paradise as by their desperate tenets of God's decrees. And then, among the Jews, we may know the disciples of the Scribes by their traditional cor-

ruption and their expositions of the law. We may know the disciples of the Pharisees by their form of godliness and their appearing righteous unto men. We may know the disciples of the Sadducees by their denial of Providence and their disbelief of the resurrection. We may know the disciples of the Essenes by their over-strict Sabbatizing. We may know the disciples of John the Baptist by their remarkable fastings and other austerities of life. But by this shall all men know that we are the disciples of Jesus Christ: if we love one another, even as Christ hath loved us.

THERE can be no neutrality in regard to Christ. We must be friends or foes. If we are not his disciples, we are his enemies. If we are not working for him, we are working against him. If we are not trusting in him, we are rejecting him.

IF ANY man be in Christ, he is a new creature; created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them. There is a new nature from which flow new thoughts, new desires, new hopes, new fears, new joys, new sorrows, new motives, and a new course of life.

EVERY true believer is interested in Christ, united to Christ, and partakes of Christ. He partakes of his Spirit, and it sanctifies him. He partakes of his righteousness, and it justifies him. He partakes of his word, and it instructs him. He partakes of his cross, and it humbles him.

IF WE have the grace of God in our hearts, it is not rank, or wealth, or learning, or power, but a willing mind and consecration to Christ, his cause and glory, that are required to accomplish great things.

WE GIVE no evidence of being saved by the life of Jesus, unless we are found leading a life like to his; a life which has its spring-head in gratitude and love; a life which feels at its inner consciousness that we are not our own; a life, therefore, not unto ourselves; a life not only of self-renunciation before God, but one proved to be such by a life of self-sacrifice for the good of our fellows; a life of following him through whatever form of the cross he may call on us to bear, who, though Lord of all, became servant to all.

IN LIVING for Christ, we must follow him fully, not copying a copy, but copying himself; otherwise ours will be an imperfect testimony, a reflected and feeble religion, devoid of ease, and simplicity, and grace; bearing the marks of imitation and art, if not of forgery.

HE THAT goes where and when God bids him, will often find that Christ will meet him on the way. He that would meet with Christ, must go where Christ has promised to be; and he who expects the presence of Christ in his ordinances, will not have to complain that he has never enjoyed his presence.

A CHRISTIAN'S high and pure ambition is to please Christ. He tries every measure by the test of its acceptableness to Christ. He acts as if every action were an inlet into the favor of Christ, and as if the glory and the happiness of Christ depended upon that action. In the discharge of every duty he is more concerned that it pleases Christ than that it pleases man. If it pleases Christ, with him it is a small matter whether men are pleased or displeased. Pleasing Christ is his business, and pleasing Christ is his heaven. In the favor of Christ is his life.



GRACE first leads us to Christ for life, and then leads us to work for Christ as the effect of this life received. If we accept the invitation of Christ, now he is on the throne of grace, and obey the commands of Christ while we dwell upon earth, we shall be invited by him, from the throne of his glory, to share in all the joys and glories of his celestial kingdom.

IF WE are in Christ: if we are following that which is good: if we are aiming at God's glory in all we do: we need not be afraid of any one. Living and walking by faith in Christ, we overcome every difficulty and conquer every foe.

WHEN THE voice of Christ falls on the ear of the true believer, he asks for no other evidence that it is Christ's voice than that he hears it. It is a well-known voice.

There is no other voice like it, or to whose accents his mind so vibrates, and which produces the same inward emotions. It is the voice of the Good Shepherd, leading his flock in green pastures and by the still waters. "My sheep," says he, "know my voice, and follow me; a stranger they will not follow, for they know not the voice of a stranger."

THE SERVICE of Christ is, of all others, the most just, the most necessary, the most easy, the most honorable, the most profitable.

Oh! could I speak the matchless worth—  
Oh! could I sound the glories forth,  
Which in my Saviour shine:  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost divine.

HOW FAINTLY the saints of God realize the position of dignity, exaltation, wealth, and power to which they are raised in virtue of their union with the Lord Jesus!

LOVE TO the Saviour is the essence of Christianity. It is the solvent of all wrongs—the cement of all society. It is the first flower of paradise regained. This flower blooms in many a lonely nook, and beautifies by its presence the heart of many a poor and obscure follower of the Lord.

WHEN Christ was about to leave this world, he made his will. His soul he commended to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers; but to his disciples he left his peace.

IF WE trust in the finished work of Christ, and glory in his cross: if we love our enemies because Christ commanded it: if we feel a deep concern for the salvation of others, and are zealous in spreading abroad the truth, that Jesus may be honored: then,

beyond a doubt, we are born of God, and are his dear children.

IT IS an easy thing to honor Christ when others are honoring him; to show respect to him, his Gospel, and people, when it is reputable and safe to show it; to cry "Hosanna" when the multitude is shouting it. But sincere, genuine, real love to Christ will delight to honor him when none others will. It is willing to sacrifice all for Christ.

IF WE own Christ as a Saviour, and yet make no application to him, and place no dependence on him for salvation; if we profess the doctrines which he has taught, and yet are wholly uninfluenced by them in our conduct; if we commend his precepts as excellent, and yet live in opposition to them—our faith is only speculative, and our speculative faith is practical unbelief.

IF WE follow Christ fully, some will reflect upon us, some will condemn us; but conscience will approve, saints will admire, and Christ himself will commend. To follow our dear Saviour fully, is the only way to secure a blessed death and a glorious reward at the resurrection of the just.

EVERY saint is in the hand of Jesus; in the hand of his mercy; in the hand of his power; and in the hand of his providence. They are in his hand as his property, purchased by his blood; as his charge, committed to him by his Father; at his disposal, to do with them as seemeth good in his sight; under his protection, to be kept from Satan, death, and hell; to be guided through this desert world, to our Father's house above; to be moulded by his skill, and conformed to his own lovely image; to be covered from the storm, and preserved from the

furious blast ; to be used for his praise, and lifted up to his eternal throne.

IF THERE is a being in the universe that is tenderly loved, daily cared for, prayerfully guarded, vigilantly watched over : whose personal interests are bound up in the heart of God, and on whose everlasting safety he has pledged the honor of his name—it is the child of God, the believer in Christ—he for whom the Saviour shed his precious blood, and whom the Holy Ghost has made his temple.

NO MAN is at liberty, according to the laws of the kingdom of Jesus Christ, to turn his power to merely personal or selfish uses. His power must be expended for the world's advantage ; otherwise Jesus Christ will disclaim his professions of discipleship. The measure of any man's power is the measure of his obligation to educate and benefit

society. As he was, so are his disciples to be in this world.

IN CHURCH relationship, Christ is God with us and we with God; and no finite being has any authority to interpose himself in the slightest degree. The universe has no grant of nobility, and no dignity higher than that of being inscribed in the Lamb's book of life; and this the lowliest Christian enjoys equally with the highest.

THAT WHICH linketh Christ to us is his mere mercy and love towards us; that which tieth us to him is our faith in the promised salvation revealed in the word of truth; that which uniteth and joineth us among ourselves, as if we had but "one heart and one soul," is our love.

THE WEALTH of those who are Christ's, and belong to his family, is wealth beyond

computation, without limit and without exhaustion. It is theirs by covenant; theirs by oath; theirs to-day, and theirs forever. It is theirs, for they are Christ's. It is theirs, for they are the fruits of his suffering, the travail of his soul, and the children of his love. It is theirs, for it is his. It is theirs, for they and he are one: they in him and he in them. It is theirs, for his glory is their glory, his interests are their interests, and his heirship is their heirship. It is theirs, for as the Father loveth the Son, so the Son loveth them who are his; and as the Father hath delivered all things unto the Son for his control and gift, so the Son hath given all things unto them for their present and endless reward. "All things are yours, and ye are Christ's, and Christ is God's."

It is by doing good that we get good.  
Activity for Christ brings comfort by Christ.



The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to be up and doing something for the Master. This prescription can easily be tested.

IGNORANCE of Christ makes professing Christians tire in their course. It makes them heavy-hearted, and unsteady, and faint, and fearful, and desponding, and worldly-minded. It betrays them into by-paths; it clouds their hopes; it silences their songs; it unbalances their graces; it unnerves their arms; it makes them false witnesses of the grace of God, and withers all those beauties and blessings which the knowledge of Christ imparts.

IF ALL persons were as laborious for Christ as some few have been, in less than a century the entire human family would be

brought to the knowledge of Christ. If all the visible hosts of Zion would, after the pattern and standard of primitive times, go abroad to the habitations of men and exert themselves for God and souls, the Millennium would begin to dawn.

WE SHOULD not be partial in ourselves. Christ passed by palaces and entered the houses of the lowly. He held his peace before Herod the king ; but told a despised woman of Samaria : "He that speaketh unto thee" is the Messiah.

THERE is no hint of joy in heaven over the birth of the heir to any earthly crown—over the acquisition of the largest fortune ; but the moment a soul moves to put itself in right relation to God through Christ, that moment heaven thrills.

WHAT, THEN, is it to be Christ's? It is this: To live for him; to be his property, in the best sense; to be his by oath, by covenant, by service; to "present ourselves a living sacrifice"—body, soul, all—to Christ, till the outbursting of the soul shall be: "Here, Lord, I give myself away."

THE RELIGION of superstition is always one of fear and gloom; but the religion of Christ is ever one of peace and joy. Outward troubles and trials the believer may have, but these cannot harm him while all is peace within; for the vessel does not sink by the waves that dash against her, but by those that get into her. "With Christ in the vessel, we smile at the storm."

GOD INTENDS and expects Christians to be agents for him; to "minister grace" to a world that is without it. For this they have

been baptized with the spirit, that their words should become winged with grace and mercy to the world. Our lips are not our own; they are redeemed by Christ, and should be devoted to Christ. For us to live is Christ; for us to feel is Christ; for us to act is Christ; for us to speak is Christ. Our hearts should be the homes of his love; our words the vehicles of his grace.

ALL THE resources, capacities, and concomitants of human life are the rights of Christ. Mental abilities and intellectual endowments are his, for he redeemed the whole soul, with all its powers and affections. All our wealth is his, "who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich;" and, therefore, he claims to be honored, not with the crumbs and the fragments which the world and sin may let fall from their

well-furnished tables, but with the substance of the favors with which his providence has prospered us.

CHRIST will come to be glorified in his saints. He will be glorified in the completeness of their salvation. He will be glorified in their exact resemblance to himself. He will be glorified in the beauty and glory of the residence he has provided for them, and to which he will introduce them.

A CHRISTIAN wears the name, possesses the nature, breathes the spirit, lives the life, and devotes himself entirely to the glory of Christ. All Christ has is his, all Christ has done was for him, and all Christ has promised he may expect.

“WELCOME, welcome, dear Redeemer,  
Welcome to this heart of mine;  
Lord, I make a full surrender;  
Every power and thought be thine—  
Thine entirely—  
Through eternal ages thine.”

## CHAPTER X.

CHRIST EVER PRESENT WITH HIS PEOPLE.

WHEN THE glow of health has left our cheek, and the dim night-lamp casts its flickering gleam on our pillow, the unslumbering eye of Christ is watching us, and his lips are gently whispering: "Lo! I am with you." I am with you to cheer you, to comfort you, to support and sustain you. I, who once wept at a grave, am here to weep with you. I will be at your side in all that trying future. I will make my grace sufficient for you, and my promises precious to you, and my love better than all earthly affection. The one is changeable; I am unchangeable. The one must perish; I am the strength of your heart, and your portion forever.

THE GRACE of the Lord Jesus Christ follows the church in all ages. But this is not all: it follows every member of that church—every Israelite indeed—through all his earthly pilgrimage, and frequently surprises him with rich unfoldings of light in the midst of the darkness through which he may be journeying.

As THE mightiest agencies in nature—gravitation, heat, electricity—are hidden and impalpable, yet constant in their influence and stupendous in their effects: so it is with this ever-present Saviour. We see him not; we hear not his voice; we cannot touch, like the believing suppliant of old, the hem of his outer garment; but still we can realize his gracious presence amid all the changes of life, and sing triumphantly: “The Lord liveth: and blessed be my Rock, and let the God of my salvation be exalted.”

CHRISTIANITY is good news. The voice, "It is I," is the key-note of a thousand hymns of joy, and gratitude, and thanksgiving, and praise. Wherever Christ is, there is peace and happiness. Christ in the heart will give peace; Christ in the home will light it up with new radiance; Christ in the nation will give it purity, and power, and permanency.

WE MAY feel assured that it is one thing to be acquainted with the Gospel, and another to embrace it; one thing to hear it Sabbath after Sabbath with attention, and reverence, and even with feeling, and another to be saved by it; one thing to have the name of Christ in our ears and on our lips, and another to have Christ himself in our hearts, "the hope of glory."

The presence of an earthly friend is refreshing to the heart; but the presence of



Christ—who can describe its power or its blessedness? It is rest to the soul; a something which not only quiets, and strengthens, and raises it, but leaves it nothing to wish for. It is a foretaste of heaven.

NO HEART is so kind, no eye so penetrating, no ear so quick, no hand so gentle, as the heart, eye, ear, and hand of Jesus. Here is our comfort and security.

CHRIST in heaven makes heaven a world of joy; and Christ in the soul, be it where it may, is the soul's happiness and rest.

WE KNOW more of the Lord Jesus through one sanctified affliction than by all the treatises ever written by a human pen. Christ is only savingly known as he is known personally and experimentally. Books cannot teach him, sermons cannot teach him, lec-

tures cannot teach him ; they may aid our information and correct our views ; but to know him as he is, and as we ought, we must have personal dealings with him ; we must experience the illuminating and quickening power of his grace.

THE HOME of Jesus is the Christian's heart. There he lives ; there he rules ; there he holds his sweetest communion ; there he imparts his choicest blessings.

CHRIST cheers the loneliness of neglect by his presence, lightens the burdens of his followers by his aid, mitigates their pains by his sympathy, heals the troubles of their hearts by his peace, and makes darkness light before them by the assurance of hope.

EVERY breath we draw, every smile of love we enjoy, every domestic blessing, every

dollar of property, every bound of a healthy constitution, and every tie of life that makes existence sweet, we ought to view as coming to us through the mediatorial sacrifice of our blessed Lord and Saviour.

CHRIST'S doctrine goes through the world an eternal word—a *logos* waiting to incarnate itself in human lives. It is nothing, if not in men's hearts; and there it is the power of God. It runs into practice and daily life, for it is itself a life. It was embodied, therefore it can be embodied. Whatever Christ commanded, he was. What he condemned, he was not. His doctrine was the language of his inner life. His doctrine can be translated into outward life.

IN EVERY duty, look to Christ: before duty to perform, in duty to assist, after duty to accept. Look not for a moment off Christ. Look not upon sin, but upon Christ first.

As soon as we can see and feel the great fact and reality, that our largest and least blessings are derived from Christ, we shall see Christ's image reflected from everything ; we shall hear the sweet tones of his voice running through all sounds ; we shall taste in bread something sweeter than bread ; all life will become to us a grand sacrament—earth itself a communion table ; the whole world, as it were, an eucharistic festival ; and to the eye thus purified, the very desert will rejoice and the wilderness blossom as the rose.

IN THE world we find trouble ; in Jesus peace. This is the divine arrangement. And the trials we meet with in the world greatly endear the Saviour.

IN LIVING near to Christ, we enjoy the sweetest comforts, possess unutterable peace,

realize the fullest liberty, and find safety and rest. Our assurance, light, holiness, and strength come from his gracious presence. Our misery, wretchedness, and woe spring from living at a distance from him.

EVERYTHING on earth is liable to change. Health may give place to sickness, pleasure to pain, plenty to poverty, love to enmity, honor to disgrace, strength to weakness, and life to death; but though all our circumstances and friends should change, there is one who never changes. He is in one mind, and none can turn him. With him is no variableness. He is the same yesterday, to-day, and forever; and he is our best friend, our nearest relation, our gracious Lord and Saviour.

THE RESOURCES of Christ are boundless; his beneficence is unparalleled; his wisdom

is infinite ; his disposition is loving and gentle ; his honors are high and eternal.

TO CHRIST we should go with everything that troubles, for he is ready to listen, relieve, or counsel us. Nothing should be kept back from him. He considers nothing beneath his notice which affects the peace, or prosperity, or happiness of his people. Whatever troubles us, interests him. Our little everyday troubles and annoyances should be carried to his throne, and whispered in his ear.

IN THE history and character of Christ there is something which speaks to the tenderest and the sublimest sensibilities of every human being. No man can intelligently trace the story of redemption—from the manger-cradle at Bethlehem to the cross and the tomb, and thence to the ascension from the Mount of Olives—and not feel to some ex-

tent the power of it on his human sensibilities.

IT IS never too late for Christ to help us. On this side of eternity, not a spot can be found, nor a situation thought of, where man need despair. There is no guilt which may not be pardoned; no evil which may not be cured; no darkness which may not be turned into light and joy. Indeed, relief is generally the nearest to us when our case appears the most desperate. It is God's way to delay his help till all hope from every other source is gone.

WHERE is there a spot which Christ cannot irradiate with his glory? Where is there solitude which he cannot sweeten with his presence? Where is there suffering, privation, and loss which he cannot more than recompense by his sustaining grace and

soothing love? And where is there a trembling and prostrate soul which his "right hand" cannot lift up and cheer and comfort?

SEPARATE any part of this creation, or any event that has ever taken place, from its relation to Christ, and it dwindles into insignificance. No sufficient reason can be assigned for its existence, and it appears to have been formed in vain. But when viewed as connected with Christ, everything becomes important; everything, then, appears to be a part of one grand, systematic, harmonious whole—a whole worthy of him that formed it.

IF WE would know God, we must study Christ. Our minds must dwell upon what he wrought, what he taught, and the graces which shone forth in his conduct. Except we know the Lord's name, we shall never trust in him; except we trust in him, we



shall never love him; and except we love him, we shall never glory in his holy name.

“OH, SWEET name of Jesus,” says St. Bernard; “honey in the mouth, melody in the ears, and healing to the heart.”

THE PRINCIPLES of Christianity, as taught by Christ, are beautifully adapted to man's nature, and are designed to make him a better citizen, kinder associate, truer friend—a nobler being every way. They excel all other influences, not in intensity only, but in extent. They not only command, at one moment, the whole spiritual being, but retain their power through the whole course of existence, over every moment of an immortal life. They appeal to the thinking faculty of man, no less than to his heart and his conscience, making all his spiritual faculties to partake of the divine nature, to be filled with all the fullness of God.

THE BLESSINGS to which Christ invites us are noble, exquisite, and enduring beyond the conception of finite minds. They extend alike to the soul and body, to time and to eternity. They include the best provision for our wants, the best conduct of our lives, and the perfect security of our well-being. They commence with our sanctification; they attend us through life; they accompany us in death; they follow us beyond the grave.

SAINT PAUL was Christ's. He was the property of Christ in the fullest sense. He was Christ's by consecration. He had stamped the signet-mark of voluntary surrender to Christ upon every bodily power, upon every power of thought, upon every inward affection. Christ was his Lord, his Master. He was Christ's humble, happy, devoted, steadfast servant. It was for Christ he lived. It was by Christ. It was with Christ. It was

in Christ. The life which Paul lived, we ought to live. We ought to be as much, as steadfastly, as happily devoted to Christ, as Paul was. Christ has loved us as truly as he loved Paul. He has given himself for us as well as for Paul. Our obligations are no less than Paul's, and our means of grace are no less; and, therefore, we ought to be as earnest, faithful, and devoted as Paul was.

THE EYE of Jesus is upon us in our trials. The ear of Jesus is open to our cries. The heart of Jesus is affected with our grief and woes. And the tongue of Jesus is employed in offering up intercessions in our behalf in heaven.

JESUS, in establishing his kingdom among men, wrote nothing, published nothing, organized neither senate nor army, built no palace, assembled no court, and resorted to no single expedient suggested by human

wisdom for the achievement of such a result. He simply gathered around him a few personal followers, of no worldly pretensions, with whom he lived and conversed long enough to thoroughly imbue them with his own ideas, and with his new and heavenly life. Trusting, then, to divine power to accrue to them at his death, he left them and returned to his Father.

JESUS was the *Shekinah* to the world—a palpable embodiment of Jehovah to all men, in a far wider and higher sense than the *Shekinah* of old; for he was not merely a symbol of the divine perfections gleaming in the cloud, and circumscribed by a narrow sanctuary, but infinite wisdom and universal love realized distinctly and rapturously to the common intellect and affection of mankind.

PAUL had three wishes, and they were about Christ: that he might be found in

Christ, that he might be with Christ, and that he might magnify Christ.

PREACHING Christ, according to the apostolic sense, is preaching the person, the individual Christ Jesus, as he is in himself, and as he is in his adaptation to the wants of every human creature. It is preaching so as to produce a vivid, constant impression of the present reality of Christ and his present activity in the affairs of the world.

CHRIST is constituted head over all things to his church; and, therefore, the effects which a church experiences on his departure from it, are similar to those which would result to a human body from the loss of its head. For instance, the head is the seat of intelligence: the palace, the presence-chamber of the soul, where it holds its court, and whence it issues its counsels and commands to the

members of the body. Take away the head, and the tongue loses its eloquence, and the right hand its cunning. It is the same in the body of which Christ is the head. It has no wisdom, or knowledge, or intelligence without him. We have no sufficiency of ourselves, but are made complete in him who is the living head.

AN OLD divine has remarked: "The Old Testament already shows us God the Father, as God for us. The Gospels go still further, and show us God the Son, or God with us. The Acts and the Epistles complete the plan, and show us God the Holy Ghost, or God in us."

TWO THINGS, says an old writer, are matter of daily astonishment to me: the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven with him.

How SWEET, how pressing, how earnest and tender, are the invitations which flow from the lips of Christ. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me and drink." "The spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him come and take of the water of life freely."

THE REVOLVING centuries that bury out of sight the records of kings and emperors, not only preserve the Gospel record of the miraculous birth of a little babe in a manger nearly two thousand years ago, but make it brighter year by year, spread it over new countries, and recite it to new and eager minds. Yet it is, after all, no more than the record of a life of true charity as broad as humanity itself. It is only the solemn story

of a child wrapped in swaddling-clothes, cradled in a manger—a child sitting in the temple, confuting the wisdom of the wise—the story of one restoring sight to the blind, healing the leper, feeding the multitude, walking upon the sea, quelling the storm, raising the dead, and then dying amidst a trembling world, a darkened sun, and a rending in twain the veil of the temple—dying that all men might through him taste of the bitterness of death no more forever.

As ALL music has its groundwork—its elementary principles—so has the music of the believing soul. Christ is the basis. He who knows nothing experimentally of Christ, has never learned to sing the Lord's song. But the believer, when he contemplates Christ in his personal dignity, glory, and beauty; when he regards him as God's equal; when he views him as the Father's



gift—as the great depository of all the fullness of God—can sing in the dark night of his conscious sinfulness, of a foundation upon which he may securely build for eternity.

As A little child relies  
On a care beyond his own,  
Knows he's neither strong nor wise,  
Fears to stir a step alone—  
Let me thus with thee abide  
As my Saviour, Guard, and Guide.

THE HYMN that Dr. Charles Hodge repeated to himself in death, was that composed by the late Mrs. Weiss, daughter of Archbishop Whately, when on her death-bed :

“ Jesus, I am never weary,  
When upon this bed of pain ;  
If thy presence only cheer me,  
All my loss I count but gain ;  
Ever near me,  
Ever near me, Lord, remain.”

## CHAPTER XI.

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### CHRIST THE FOUNTAIN OF TRUTH.

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ALL THAT is of the Father, and all that is of the Holy Spirit, shine in "the Son of Man," who is "the beginning of the creation of God," and in whom "dwells the fullness of the Godhead bodily."

THE WORDS of Jesus should be remembered: to direct our way, to rule our expectations, to comfort our hearts, to answer our enemies, to regulate our zeal, to feed and support our faith, and to inflame our love.

ACCORDING to the Sacred Scriptures, no fact or series of facts, no proposition or system of propositions, but Jesus Christ himself, the Son of God, is the object of faith, in

whom men will find all that is to be believed, desired, and chosen, that they may receive through him eternal life.

UNLESS we know ourselves, we shall never know Christ; unless we know Christ, we shall never be delivered from the law; unless we are delivered from the law, we shall not cordially embrace the Gospel; unless we embrace the Gospel, we shall never successfully resist sin or overcome the world.

ALL REAL knowledge of Christ is the effect of a special manifestation of him to the soul. Christ, by the power of God, is presented to the soul in a peculiar manner, and the soul then acquires or begins to acquire a peculiar knowledge of him.

HOW MANY excellencies distinguish the kingdom of the Gospel. Its head is the

Prince of Peace, and the light of the world. Its laws are holy, just, and good. Truth is its light, simplicity its beauty, and humility its distinction. Its banner is love, its proclamation is liberty, its march is life, and its triumph is salvation. This is a kingdom where every subject is a king, where every head wears a crown of righteousness; a kingdom whose stability is affected by no change, whose brightness is dimmed by no cloud, and whose happiness is marred by no sorrow; a kingdom whose triumphs are never interrupted, and whose sun never goes down.

WHAT is the Bible? Just the echo, perpetuated along the centuries, the corridors of time, of what Christ said on the Mount of Beatitudes, on Calvary, and in Gethsemane. The words of Jesus still reverberate, as if the world and the centuries constituted one grand whispering-gallery, till

everybody upon earth, that listens, may hear the words of eternal life.

THE NAME of Jesus is incomparably sweet and precious. There is no name in heaven like his; it is above every name. It perfumes heaven above and the church below. Its fragrance is unequaled. We are never weary of it, and we never shall be. It comprises all we need; it contains all we desire.

THE RELIGION of Christ is a glorious tree; and science, and literature, and power are the parasite plants that twine around it, draw their nourishment from it, and depend upon it for support and endurance.

TO KNOW God is, to love him. All alienation here implies some defect of knowledge. To know God in Christ is to know him as a Saviour, and to trust in him as such. To know him is to know his Holy

Spirit, and to seek his influences, and to possess them. All this is really included in the knowledge of the only true God, and Jesus Christ, whom he has sent.

A RELIGION without Christ, a religion that takes away from Christ, a religion that adds anything to Christ, or a religion that puts sincerity in the place of Christ: all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

THERE is no language, ancient or modern, like that of the Gospel of the grace of God, pronounced by the Holy Ghost to the heart; no history like that of Jesus Christ, redemption through his blood; and no science like that of the Word made flesh.

“GOD IN Christ” is God on earth—God seen, and known, and understood. It is a

manifestation of God, not in his immensity, nor in his eternity, nor in his incomprehensible nature; but in that form, and fashion, and character, in which he may be comprehended, experienced, and realized. We cannot, with the naked eye, behold the sun; it would dazzle us to blindness; its glory is too great for man to look upon. But, nevertheless, we see the light of the sun; its rays and bright beams shine upon the earth. Thus do we see God in Christ: not in his dazzling glory, but in his brightness, his outshining or effulgence, "God manifest in the flesh."

THE BIBLE gives us most comforting accounts of the man Christ Jesus. Four times his picture is graciously drawn before our eyes. Four separate witnesses tell us of his miracles and his ministry, his sayings and his doings, his life and his death, his power and his love, his kindness and his

patience, his ways, his words, his thoughts, his heart.

IT IS because Christ is God, because he is possessed of all divine perfections, and because he loved us, and gave himself for us, and hath redeemed us, and made us kings and priests unto God, that the Spirit of God says: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." The denial of the divinity of Christ, the refusal to receive, love, trust, worship, and serve him as such, is the ground of the hopeless condemnation of all who hear and reject the Gospel.

CONCEIVE, if you can, what would be the situation of our world without the sun. Everything would speedily die; frost and darkness would seal up the earth, and nothing but sterility, and death, and eternal



night, and endless winter would remain. Similar effects would result in the moral world, from the final departure of the Lord Jesus Christ; for he is the Sun of Righteousness; all spiritual light, and warmth, and fertility, and life would vanish; and every heart, and every habitation would be given up to night without day.

THE RELIGION of Christ has been the parent of civilization and the nurse of learning. And if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture varied and minute, of the perfect human united with the divine, in which the mind of man has not been able to find a deficiency or detect a blemish—a picture copied from no model and rivaled by no copy, it has satisfied the moral wants of mankind. It has

accommodated itself to every period and every clime; and it has retained, through every change, a salient spring of life which has enabled it to throw off corruption, and repair decay, and renew its youth, amidst outward hostility and inward divisions.

IF WE do not see the golden thread through all the Bible, marking out Christ, we read the Scriptures without the key.

CHRISTIANITY is not the combination of certain elements of the Gospel with some moral or philosophical theory of man's devising. It is the Gospel—pure, and simple, and entire—as taught by Christ, and illustrated by Christ. Christ's exalted humanity is not the Gospel. The sermon on the mount is not the Gospel. Christ's example is not the Gospel. Christ's deity is not the Gospel. Miracles are not the Gospel. But

Christ's deity and humanity, Christ's person and doctrine, precept and example, miracles and gracious words, atonement and teaching, all blended together in one consummate whole, form the Gospel.

CHRIST has taught us not to seek him in a terrestrial paradise, but in the Nazareths of virtuous penury, the Bethanies of simple domestic joys, the Gethsemanes of agonizing prayer, on the Calvaries of martyrdom, and the Olivets of triumphal ascent from earthly sufferings to immortal joys. He who came down from the Father of Lights, kindled the mild splendors of Christianity first in the most hidden vales, not that the more prominent should be left benighted, but that the most unfortunate should be especially blessed.

CHRISTIANITY includes all ethics. It is a philosophy, it is an art, it is a science, it is

a revelation of the nature of things in which there is no variableness or shadow of turning. But it is more and better: it is a life in Christ's love and strength.

JESUS appeared in the obscurest corner of his native country. But his truth traveled from Nazareth to Jerusalem, from Jerusalem to Rome, from Rome over Christendom, and from Christendom it is now traveling over the world. In its march everywhere it is raising the individual and the race to an eternal prominence.

THE WORD of God is as a garden of fruit: luscious with the sweetness, penciled with the beauty, and fragrant with the perfume of Christ.

THE RELIGION of Christ, which comes from the Creator of the human soul, which is

adapted to its constitution, and which honors both the Maker and his people, tends perpetually to burst its limits and grow forever.

A MAN who thinks at all, can hardly be in contact with nineteenth century civilization and not be compelled to think of Christ. All attempts to banish him into the region of remote history are in vain. The age has gotten past other men. Plato, Socrates, Cæsar, Homer, and Virgil—all confessedly great men, are yet instinctively felt to belong to the past. But the age does not get past Christ. He is as distinctly—yea, more distinctly—a fact of the nineteenth century than of the first. In a hundred different ways he appears in the philosophy, the politics, the social science, the statesmanship, the language, the ordinary customs of the present. He is historical, but he is more than historical. He is a memory, but he is also a

power, and a growing power. He cannot be waved out of the way, nor argued out of the way, nor patronized out of the way, nor driven out of the way, nor ignored. Take out all the elements which Christ and his followers have contributed to the story of nineteen centuries, and you will blot out at least two-thirds of that story.

IT WILL be interesting to all intelligent readers to know what Pascal, distinguished for genius and piety, left as his profession of faith:

“I love poverty, because Jesus Christ loved it. I love wealth, because it gives me the means of assisting the wretched. I keep faith with all men. I do not render evil to those who do it to me; but I desire a state for them like to my own, in which I receive neither evil nor good from the hand of man. I endeavor to be just, truthful, sincere, and faithful to all men; and I have a tenderness

of heart for those to whom God has united me more closely; and whether I am alone, or in the sight of men, in all my actions I have in sight God, who must judge them, and to whom I have consecrated them all.

“These are my sentiments; and I bless, all the days of my life, my Redeemer, who has put them into me, and who, from a man full of weakness, misery, concupiscence, pride, and ambition, has made a man exempt from all these evils, by the strength of his grace, to which all the glory of it is due, since I have in myself nothing but misery and error.”

CHRIST is the great magnet, the great centre of attraction, the great source and bond of union and of unity. “This is a faithful saying and worthy of all acceptance,”—of all men, at all times, and in all circumstances—“that Jesus Christ came into the

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world to save sinners." He came to save us—even us ; to bring us by the power of his grace into holy fellowship with himself.

FOR THE reception of the Saviour, and resting on him, no preparation is requisite. God requires not that the hands be washed in innocence to receive the gift, nor that the heart be relieved from its load, to lean on him. It is the empty hand that is filled with this gift. It is the weary and heavy-laden that find rest here.

LOVE TO Christ is the strongest incentive to true Christian obedience. It conquers fear, furnishes with zeal, equips with courage, devises the means, surmounts difficulties, and triumphs over opposition.

TO FOLLOW Christ, instead of limiting, will expand our realization of the deep significance of human life—its rich elements, its



vast capabilities, its profound meaning, its momentous issues. To follow Christ is to relinquish self, with its mean and momentary gratifications: not at the call of duty merely, but with the spontaneity of admiration, gratitude, and love.

THE ANTAGONISM between Christ and Satan appears in every part of the divine word. Is Satan a deadly serpent? Christ is the brazen serpent which heals. Is Satan a roaring lion? Jesus is the lion of the tribe of Judah who prevails. Is Satan a destroyer? Jesus is a Saviour. Is Satan an adversary? Jesus is a friend. Is Satan a tempter? Jesus is a deliverer. Is Satan a deceiver and a liar? Jesus is the truth. Is Satan an accuser? Jesus is an advocate. Is Satan the prince of darkness? Jesus is the light of life. Is Satan God of this world? Jesus is God over all, blessed forever.

THE INTERNAL evidence on the heart and conscience will prove amply sufficient to satisfy the understanding that the religion of Christ is the religion of God. Other evidences are valuable; this is most valuable. Other evidences are accessible; this, happily, is most accessible.

IT IS not uncommon—and it is not strange—to hear infidels speak well of the Gospel of Christ. The world has been so filled with the odor of the Evangelic ointment that the very wasps have been allured by its fragrance; and even bad men give their secret suffrage, and, as it were, vote by ballot, in favor of the Gospel.

PERISH every garbled, every defective, every mutilated exhibition of that Gospel of which Jesus Christ is the sum and substance, the Alpha and Omega. But this truth: the

knowledge that there is in Christ Jesus a full, and free, and final redemption, shall be graven everlastingly on that renovated creation, wherein shall dwell righteousness, and shall be tested through eternity by myriads upon myriads of rejoicing spirits.

HUMAN invention has done wonders since the angel's song over the manger in Bethlehem. It has traveled over and into the earth, dived through the sky, weighed and measured planets, explored and transformed nature. The magnet, the leaden type, a bubble of steam, the electric spark, and chemical force, wielded in man's fingers, have almost turned the world into another sphere. Rocks and sunbeams are taxed for our benefit and enjoyment. Ancient kings lacked the advantages of the modern poor. We have traveled far, but not from the cradle and the cross of Christ. We have distanced Judea, but not

Jesus. We have discovered defects and gross violations of truth in other masters and leaders. We are constrained to apologize for Socrates, for Plato, and Aristotle, on account of their times, but not for Christ. We, with all our modern discoveries and culture, have not been able to see around him, or over him, or beyond him.

WHEN Christ opens up the character of God, the Everlasting Father, and brings the soul of man into delightful union and fellowship with him, the soul becomes possessed of a broader, higher, nobler life. It quivers with new sensibilities, and throbs with new pulsations. It is lifted into a higher sphere, and enters on a new phase of being. Life is invested with grander significance, fraught with holier and more joyous influences, and tends to a more glorious destiny. He sees old things in a new light. The earth is

more sacred to him, because it is his Father's footstool; the sky is brighter, because it is the pavilion in which his Father dwells. The mountain reminds him of his Father's faithfulness, the stars of his boundless wealth. Indeed, there is nothing which does not, through its connection with God, minister to the genuine Christian's pleasure and comfort.

THERE is no getting Christ out of the eye of the world. The thoughtful sinner looks at him, and mourns, yet rejoices. The proud transgressor hates and foams, but cannot help looking at, and thinking of, Christ. The infidel, feeling him in his way, invents theory after theory, each trampling down each, to resolve him into clay or into mist; but still Christ stands, victorious and serene, above them all, inscrutable as an enigma, vast as a God, and warm as a man.

THE LIGHT which Christ sheds upon the world has never been proved to be unfavorable to the highest intellectual cultivation, but has been proved—and in fact is being proved every day—to be in the highest degree favorable to all that can be legitimately classified under the term progress. As a simple matter of fact, Christ is to-day increasing the life of the world.

THROUGH Christ I appropriate God: otherwise I am like a homeless beggar, shivering in a city of palaces; like a foodless, hungry man in a vast banquet hall; but when I appropriate him, then I am able to say: My food, my home, my life, my hope, my God!

ALL WISDOM is foolishness if independent of Christ, "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of skepticism, if

separated from Christ, who has said: "Learn of me." All truth and goodness are but empty abstractions, if sundered from Christ, who is the true and the good. All beauty is but a torn blossom or a broken gem, if sought for out of Christ, who is its birth-place. All illumination is but a dream, if not received from Christ, who is the light of the world—the light of life. All liberty is but a well-disguised bondage, if not found in the service of Christ, whose love hath made us free. All religion is but hollowness and unreality, if severed from the fellowship of God and his Son Jesus Christ.

## CHAPTER XII.

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### CHRIST SHEDS LIGHT OVER THE GRAVE.

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THE PEACE of a death-bed is the tranquillity of a heart reposing on the bosom of Christ, and the everlasting rest is the felicity of a soul satisfied with Christ's likeness.

JUST BEFORE his death, the great and good Dr. Owen said: "I am going to him whom my soul loves. I am leaving the ship in a storm; but while the great Pilot is on board, the loss of a poor under-rower will not be missed."

JESUS is a stronghold in the day of trouble. To him we may repair and find safety. He will protect us from every foe, and secure us amidst all the disturbances, convulsions, and storms of the present world.



JESUS himself is anointed and appointed to be our Comforter. He comforts us by pardoning our sins, subduing our iniquities, restoring the joys of his salvation, employing us in his service, and making us successful. He comforts us by his word, his servants, and his Spirit. He ever lives, and lives to comfort us.

MARY, QUEEN OF SCOTS, wrote the following words in her prayer-book a few hours before her execution :

“ O Domine. Deus  
Speravi in te  
O care mi Jesu  
Nunc libera me  
In dura catena  
In misera poena  
Desidero te  
Languendo, gemendo  
Et genuflectendo  
Adoro, imploro  
Ut liberes me.”

IN OUR Saviour's presence, death lowers his colors, grounds his arms, drops his dart.

As Jesus puts on his crown, death puts off his ; as Jesus stands arrayed in his glories, death stands disrobed of his terrors.

“JESUS” is the magic word the dying man loves. How sweet that name sounds ! What music there is in it ! It is a green spot in the waste of memory. The arms that can clasp nothing else can clasp a living Redeemer, and the lips can exclaim : “Now, Lord, let me depart in peace !” The name of Jesus has been the one passport of white-robed myriads at the gate of heaven. It was the name they last uttered on their dying couches ; they were heard singing it through the dark valley ; they have carried it with them before the throne.

WHEN the great Emperor, Charles V, was dying, and while they brought in the flambeaux, candles, and the golden chalice,

around his couch: amidst the gleam he raised himself, and stretched forth his hand, as his fingers relaxed their hold of crucifix and consecrated candle, and exclaimed: "Ay, Jesus! Ay, Jesus!" That was best. This has been the thought of life to the dying. If he lives, I am safe!

"JESUS is risen!" Therefore, let us rise from earth, sin, and sadness, and set our affections on things above. Since Christ has risen, let us, therefore, trust in his merits, confide in his power, and rest on his word. He has gone into heaven for us; he is now there as our advocate, and he ever pleads our cause before his Father and against every foe.

BY THE finished work of Christ, justice is forever satisfied, the holy law is magnified, sin is eternally put away, and the gates of

heaven are thrown wide open to every sincere and earnest believer. May it be ours to look to, trust in, and boast of, the finished work of Christ alone!

“JESUS, the vision of thy face  
Hath overpowering charms;  
Scarce shall I feel death's cold embrace,  
If Christ be in my arms.”

CHRIST is the treasure-house of mercy. There is an ocean of mercy for us in him, for the guiltiest and most comfortless—mercy that is inexhaustible, boundless, eternal—tender mercy, sweet and joyful mercy—mercy in life, mercy in death, mercy in judgment. But out of Christ, mercy finds no channel. God has ordained that all the riches of mercy, grace, and glory that will ever gladden sinful men, shall come out of the fullness that is found in the person of Christ.

WITHOUT Christ, prosperity is a snare, affliction a prison, life a treasuring up of

wrath against the day of wrath, death the gate of hell, judgment the scene of condemnation, and eternity everlasting destruction from the presence of the Lord. Without Christ, indeed, the sinner's mirth is madness, his hope a dream, his trust a lie, his toils vanity, and his end perdition.

AS PROFESSOR HOPE, of Princeton College, New Jersey, was lying on his dying bed, and just before he breathed his last, after saying "My work is done," he began to repeat the lines :

"A guilty, weak, and helpless worm,  
On thy kind arms I fall,"

when his power of utterance seemed to fail. His sorrow-stricken wife, who was by his bed-side, finished the stanza thus :

"Be thou my strength and righteousness,  
My Saviour and my all."

"Say Jesus," said her dying husband, and then breathed his last.

THE FIRST object we wish to see when regenerated is Jesus, and the last we shall wish to see when quitting the world is Jesus. We want to see him in sorrow, to cheer us; in darkness, to illumine us; in trouble, to deliver us; in prosperity, to keep us; in sickness, to comfort us; and in death, to enable us to triumph.

IN CHRIST are united the most wonderful extremes. He hath not where to lay his head, yet by him all things consist. He is despised and rejected of men, yet worshiped by all the angels of God. He is hunted as a partridge upon the mountain, yet attended by legions of celestial beings. He is the object of scorn, yet crowned with glory and honor. He is of spotless virtue, yet dies by the hand of the public executioner. He is the infant of days, yet the everlasting Father. He sinks in death, yet rises triumphantly from the grave.

THE BELIEVER in Christ passes into the glories of the saints' rest, a conqueror—yea, more than a conqueror—through “him that loved him,” angels chanting his welcome, and God himself approving his credentials of victory. He is not admitted to the city by stealth, while the sentinels sleep, and the watchmen are remiss in sounding an alarm; but amid the blazings of Deity, and with thousand times ten thousand spirits gazing on his march, he “enters in through the gates into the city.”

THE TRUTH, as it is in Jesus, exalts, consoles, chases despair from anguish, restores to us the loved, the lost, the distant, and the dead. It pours into minds the most deeply hurt the most healing balm, ministers to the loftiest hope, and awakens those imaginings which “bring all heaven before our eyes.”

THE WORLD, to the believer, is a dark, perplexing labyrinth; and in its mazes he would lose himself forever, were it not that, ever and anon, at certain turnings in the crooked path, he gets a glimpse of Christ and Calvary. These glimpses may be transitory, but they feed his hopes, and often unexpectedly return to cheer his drooping spirits.

HE THAT hath Christ now, will have Christ forever. If we have Christ in life, we shall have Christ in death. If we have Christ on earth, we shall have Christ in heaven. He that hath Christ is fully, freely, and everlastingly blessed.

JESUS slept the sleep of death in our sins, but we sleep in Jesus. He wrapped our body of sin and death around him like a shroud, and lay down in the tomb of Arimathea; we wrap his nature around us like a



robe, and lie down, pillowing our head on his merits and his love. No spear pierces our side; but the tree of life waves its shade over our dying couch. No cruel nail rends our flesh, or cruel taunt our soul; but attendant angels come and minister to us, and Jesus soothes us into rest. Asleep in Jesus, all sounds of sorrow are forever hushed around the couch of the blessed slumberers.

Thus, my Saviour, let me be  
Even here at rest in thee;  
And, at last, by thee possessed,  
On thy bosom sink to rest.

IN THE preaching of the apostles, Christ is proclaimed to us as the risen and ascended Christ—the glorified inhabitant of a heavenly world. Into that glorious world he constantly beckons us to follow him. A dark and fearful tide rolls between that realm of light and ours. Thousands cross it every hour, and vanish to our mortal eye. But the voice of

the Holy One comes to us in that awful transition, with words of comfort across the abyss. If we are his, we need not fear. If the mind that was in him be also in us, we shall be sharers of his immortal inheritance.

LET US hold fast our confidence. The doors will open yet, and whether in the desert or in Gethsemane, if found faithful, we shall hear the welcome from the lips of Christ: "Enter into the joy of thy Lord."

"ALL STARS that fill Time's mystic diadem  
Are falling stars, save that of Bethlehem."

SELDEN, who was one of the most able and profound lawyers of his day, bears strong testimony to the value of the religion established by Christ. Some days before his death he sent for Archbishop Usher, and said: "I have surveyed most of the learning that is found amongst men, and my study is filled

with books and manuscripts on various subjects; yet at this moment I can recollect nothing in them all on which I can rest my soul, save one from the Sacred Scriptures, which lies much on my spirit. It is this: "The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

OUT OF Christ, the world is dark and stormy. On the tempestuous ocean of guilt we are tossed to and fro, and no bright isles of innocence lift their heads along the horizon and invite us to their secure retreats.

The salvation scheme of Jesus Christ is the only refuge. To its sacred enclosure we are invited, as the last and only spot where the soul can find its reconciled God.

THE WORDS of poetry may be found in nature, and the words of patriotism in philosophy, and the words of wealth in science, and the words of amusement in literature; but words whereby we can be saved as sinners, or soothed as sufferers, and cheered at death, are found nowhere but in the Gospel of Jesus Christ.

THE LAST words of Rev. Edward Perronet (the author of the hymn "All hail the power of Jesus' name") were: "Glory to God in the height of his divinity! Glory to God in the depth of his humanity! Glory to God in his all-sufficiency! And into his hand I commend my spirit."

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“SOON AND forever our union shall be  
Made perfect, our glorious Redeemer, in thee.  
When the sins and the sorrows of time shall be o’er,  
Its pangs and its partings remembered no more;  
Where life cannot fail, and where death cannot sever,  
Christians with Christ shall be, soon—and forever.”

IT IS a solemn, an appalling thing to die! But to the genuine believer in Christ, how pleasant and how glorious! Christ the Lord is with him then. The blood of Christ is there, cleansing him from all his guilt. The arms of Christ are there, supporting him in all his weakness. The Spirit of Christ is there, comforting him in all his fears; and now he is beginning to understand more than ever what is meant by the “All-sufficiency of Christ.”

THAT IS considered a day of glory when a brave army, that has fought and bled on foreign shores, returns with thread-bare uniforms and tattered flags to its native land. Every city and village stands with open arms

and fluttering heart to welcome it back. The rich men are there with their presents, and the poor with their prayers. From window and wall, women and children shower their tenderest greetings; and deep, strong natures silently weep for joy. There is no peace so deep as that which follows the close of triumphant war. But we may not compare such a scene as this with the entrance of the soldiers of the cross into the rest and reward of heaven, the welcome of angels, and the smile of God. All their battles are ended, all their wounds are healed, and the last enemy destroyed. Their royal virtues are the princely chain which hangs from their neck. The inwrought majesty of their character is an everlasting crown upon their heads. Comrades who were torn apart in the dark and terrible day of battle shall enter side by side into the Eternal City amid floating banners and outbursts of hallelujahs.

## CHAPTER XIII.

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### CHRIST AND THE COMING FUTURE.

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JESUS is exalted to the highest possible honor. He has universal authority. All the treasures of grace and glory are committed to him. His Father, who exalted him, did so that he might give all necessary grace to his people.

HE WHO gave his Son will surely give us any or every thing we need. He who delivered up his only begotten Son to die for us, will surely do anything that we ask consistent with his will.

CHRIST must make all things new—the heavens new, the earth new, man new—every thing, every object, and every creature shall

be in harmony with the new-born creation which will be ushered in with the coming of the Lord.

•THE LIFE of Christ in the church is, in the first place, inward and invisible; but to be real, it must also become outward.

CHRIST was always zealous; his zeal surprised both his friends and foes. He said to his Father: "The zeal of thine house hath eaten me up." Is he not our example in this, as well as in other things?

"ASSAILED by scandal, and the tongue of strife,  
His only answer was a blameless life;  
And he that forged and he that threw the dart  
Had each a brother's interest in his heart!"

THE SPIRIT always glorifies Christ, in his person, work, word, offices, relations, and love. When we have much of the Spirit, we think much of Christ, we commune with Christ, we



speak much of Christ, and we sing the praises of Christ. We feel, indeed, that we cannot honor Christ enough.

TO CHRIST we must come, or perish. It is Christ or Satan ; Christ or condemnation ; Christ or hell.

THE RISEN, exalted, crowned Jesus is "not ashamed to call us brethren." Even when he stood on the field of his triumph—death a dethroned monarch under his feet—yes, even then, when the glories of heaven were full in view, when he saw the gates of heaven lifting up their heads, that he, the King of glory, might enter in, our blessed Saviour speaks of the redeemed sinners he came to save as brethren. And when he refers to his own entrance into the beatific presence—the glorified Son returning to the bosom of the Eternal Father—mark his words :

“My Father and your Father ; my God and your God.”

PETER'S safety, on his return to the boat, lay not in the hold he had of Christ, but in the hold Christ had of him. And though pale terror sat on his face, this poor half-drowned man was safer with Christ's arm around him than when, stout of heart and bold in step, he planted his foot on the swelling billows—the admiration and envy of his fellows.

CHRIST will come again ; for he has promised so to do. He will come to roll away the curse from creation ; to subdue all things unto himself ; to bring complete and everlasting deliverance to his saints. He will come to be glorified in his saints, and to be admired in all them that believe.

WHAT a day will that be when the great Master shall proclaim all done : when

he shall loosen the hallelujahs, and unbind the pent-up liturgy of the church through all ages: when the mighty expression of the opened hearts and hallowed sympathies—the great Hallelujah Chorus, the mighty *Te Deum*—of the whole cathedral of grace shall ascend!

As the miser never tires of gazing upon his long-hoarded and accumulating treasures; as the politician kindles into a glow of pleasure as he speaks of his favorite plans of legislation; as the mother's whole soul beams in her countenance and sparkles in her eyes, as she hears of the excellencies of her darling child; and as the naturalist is filled with delight as he gazes upon nature's scenes of surpassing loveliness: so the true Christian delights to speak of Christ, to think of him, and to honor him, as his habitual employment.

WHAT then, though the battle rages on every side, and without are fightings and within are fears: shame be to the craven heart that deserts the banner of his crucified Master. The lips that utter the words are the lips of an apostle; but the spirit dictating them is the Spirit of Christ: "Watch ye; stand fast in the faith; quit you like men; be strong."

THE DISORDERS of the world will cease only when men everywhere come under the dominion of Christ, exhibit his spirit, do his will, and seek to glorify him in their bodies and spirits, which are his.

LIKE the dewdrop glittering in the sunshine, so is the tear of contrition in the brightness of divine mercy. It is from the penitent, kneeling at Christ's feet, that the sweetest melody of gratitude rises; and the

more copious his tears, the more is his heart relieved.

CHRISTIAN ministers are appointed to carry out, along every meridian and through every zone, the whole Bible and the Gospel entire; not the religion of a sect or section, but the Christianity of Christ: a divinely original, majestic, beneficent, God-like type, as it is found in Jesus of Nazareth, and is destined to be exemplified and enthroned in the world

THE PROMISES of the Bible are all exceedingly great and precious, and are confirmed by the blood of Jesus. They are so plain that a child can understand them, and so great that no angel could fulfil them. They are of more value than gold and silver, sweeter than honey or the honeycomb, more lasting than the earth, and more stable than the pillars of heaven.

UPON every face and diadem, upon every pearl and precious stone, upon every mansion, and arbor, and fountain in the New Jerusalem, there is some testimony of Jesus. All things there are bright and beautiful, only because "the glory of God doth lighten it, and the Lamb is the light thereof."

A MAN will be none the less a patriot for being a Christian. The Spirit of Christ may refine and correct his patriotism; it may make it less feverish and more intelligent; but it will deepen the sentiment itself. And when that man strikes for his country, conscience and love to God will set his patriotism on fire, and make him strong and terrible.

IT IS a blessed thought that there is not a grief in my heart that has not its resounding echo in Christ's; that there is not

a sorrow of mine that Christ cannot sympathize with. And if I have found him such a Saviour to trust in, though unseen, how shall I be gladdened and electrified when I shall see him no longer through a glass darkly, but face to face, as he is. This sight shall be so transforming, that the instant we see him we shall be like him, transformed from glory to glory, as by the Spirit of the Lord.

Yes, for my God has said the word :  
The servant shall be with his Lord,  
And see him face to face.  
There shall I know as I am known,  
Shine in the robe, and wear the crown  
Of Jesus' righteousness.

Do you fear wrath? Christ can deliver you from the wrath to come. Do you fear the curse of a broken law? Christ can redeem you from the curse of the law. Do you feel far away? Christ has suffered to bring you nigh to God. Do you feel unclean? Christ's blood can cleanse all sin

away. Do you feel imperfect? You shall be complete in Christ. Do you feel as if you were nothing? Christ shall be "all things" to your soul. When he has reached heaven, the believer will attribute all that he is and has to the infinite grace of his precious Saviour.

THE SAME mind that was in Christ should be in us. Our love should be supreme, fixed, undoubted, and unbounded. Ease, and honor, and wealth, and life itself, should not be dear to us, if they may testify the breadth and depth of our love to him.

OUR GLIMPSES of Christ, while in the flesh, are dim, imperfect, transient, though sometimes ravishing, sanctifying, and heaven-attracting. But the full, the perfect, the unclouded vision, yet awaits us. Oh, the magnitude of the spectacle! Oh, the magnificence



of the scene! Oh, the exceeding and eternal weight of glory! To drop the glass, and be in a moment ushered into the presence of the glorified Son of God! To see him as he is! To be with, to be near, to be like him! Why should we shrink from death, with such a prospect in view?

WE SHOULD always remember that none are lost under the Gospel dispensation because they are sinners, but because they reject the only Saviour of sinners.

CHRIST'S religion begins where man's ends. It begins with pardon. The very first religious act it calls upon man to perform, is to believe on the Lord Jesus Christ; and the moment he does so, his sins are all forgiven.

IN THREE ways was Christ lifted up:  
"Ut victima, ut victor, ut mediator."

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CHRIST, as our Great High Priest, is now before the throne, interceding in our behalf. He has our names on his breast-plate, and the censer of sweet incense in his hands. Into that censer our prayers, praises, and other services are put, and, being purified and perfumed, are then presented to God. He made our peace by the blood of his cross, and he preserves peace between us and our God by his constant intercession.

AT THE glorious appearing of Christ, the Christian will bend in lowly adoration at his feet. He will cast his crown, in profound humility, before his throne, crying out from the depths of an humble and grateful heart: "Thou art worthy—for thou hast redeemed me unto God by thy blood! Thou art worthy—for thou hast clothed me with thy righteousness! Thou art worthy—for thou hast sanctified me by thy grace! Worthy

indeed of everlasting love, adoration, and praise! For all I am, all I have, all I shall throughout eternity enjoy, I owe to thee."

HOWEVER men may differ upon the essential nature of Christ, the revelations of the Bible place him upon the throne. And the ascriptions of the blessed swell with the acclaim: "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

WE SHOULD do everything as for our Lord and Saviour, and consider our families, our property, and our business as his. Anxiety or inordinate care dishonors Christ. It reflects upon his sufficiency to supply all; upon his omniscience to discover all; upon his authority and ability to manage all; upon

his mercy, bounty, and liberality, as if he would leave us to want; upon his veracity, fidelity, and immutability, as though his word may be forfeited or his promise broken.

EVERY ordinance of Christ we observe, every doctrine we believe, every promise we trust, every precept we perform, and every trial we endure, is intended to promote our sanctification.

NEVER but once did the Prince of Peace, the King of Israel, wear an earthly crown, and then it was a crown of thorns. But that crown of thorns, with its points gilded with sacred blood, was, after all, the most fitting circle for the brow of Jesus of Nazareth.

What other crown would we wish to see there? Among all the wreaths and diadems which have been fashioned by human love, admiration, or servility, or assumed by human

pride or power, which would we select as worthy to be bound on the Saviour's head?

We have heard of crowns of flowers worn on occasions of joy and festivity, but these would ill become the forehead of the King of Righteousness. His life was not one of ease; his pathway was not through flowers.

But would not the crowns which monarchs, conquerors, and heroes wear suit the head of Christ? No! Let them not be brought into his hallowed presence. The laurel wreath has been stained with human blood, and the gemmed diadems have clasped brains which were on fire with mad ambition, or teeming with dark schemes of tyranny.

THE TRUE bond of the unity of the church does not consist in all using the same liturgy, or using the same forms, or worshiping in the same manner, or wor-

shipping in the same place; but it is in all having the same centre—Christ; the same Father, whose children we are; the same Spirit, whose sanctified subjects we are.

ALL THE blaze of glory with which our imaginations can surround the blessed Jesus; all the moral beauty in which a mind the most soaring can invest him; the power that awes, and the greatness that overwhelms; the patience that never wearies, and the compassion that never fails; the goodness that makes us wonder, and the holiness that makes heaven thrill: all this does not reach and affect a sinner's heart like the sorrow at Gethsemane and the dying agony on the cross.

THERE is but one mediator between God and man—Christ Jesus. Between him and man—none. He is ever near us—ever ready to hear and help us.

HOWEVER short many of the professed friends of Christ have come of the requirements of the Gospel, we shall look in vain to any other than Christian lands for such efforts to succor sickness and poverty, ignorance and destitution, as the Gospel has produced; such funds for the maimed, the halt, the blind, the orphan, and the widow. Hospitals and asylums were unknown in the ancient world. They were created by the glorious Gospel of Christ.

AS THE beginnings of grace on earth are Christ's workmanship, so the perfection of grace in glory will be his workmanship also. As he is all in all to us here, so he will be all in all to us there. All "our fresh springs," our sources of blessedness, are now in Christ, and so they will be hereafter. "The Lamb which is in the midst of the throne shall feed them, and shall lead

them unto living fountains of water, and God shall wipe away all tears from their eyes."

ALL OUR mercies flow to us through Jesus. We must ever look to him as the medium of access to God, and of union with God. If we are one with Jesus, we are heirs of God; to us he has willed all the riches of grace, and all the riches of glory. The testament is made and sealed, and all is secured to us by the oath of God and the blood of the Saviour. We should walk worthy of this high vocation, with all lowliness and meekness, watching unto prayer.

A HAPPY, redeemed sinner in heaven makes all heaven marvel; but a sinner starving on the earth, with such a Saviour near him as Jesus Christ—a man destitute



of the food his soul needs in a Christian country and in a Christian church, with the tidings of the Gospel sounding in his ears, and the blessings of the Gospel waiting his acceptance: there is no wonder greater than this.

SPEED, oh speed the day, blessed Redeemer, when every throb of my heart, and every faculty of my mind, and every power of my soul, and every aspiration of my lips, and every glance of my eye—yea, every thought, and word, and deed, shall be holiness to the Lord.

ONE HAS eloquently said: "We anticipate the time when in Christ shall be fulfilled the glowing prophecy: 'And on his head were many crowns.' I see the grand procession gathering to the coronation. Yonder are Herschel, and Kepler, and Copernicus,

and Galileo, at the head of the astronomical sages. They draw nigh to crown him, and as he stoops to receive the gift, I hear them exclaim: 'The heavens are the work of thy hands, the moon and the stars which thou hast ordained.' And yonder I see the great chiefs of geological science and their numerous followers, and as Christ stoops to receive their offering, they declare: 'Of old didst thou lay the foundations of the earth; the strength of the hills is thine also.' And yonder the grand old masters lead up their ranks—Angelo, and Raphael, and Da Vinci—and as they present their tribute I hear them say: 'Blessed are our eyes, for we have seen the King in his beauty.'"

WHILE the empires of Augustus and Constantine, of Charlemagne and Barbarossa, of the Frank and the Teuton, have flourished and perished, the kingdom of Christ has

widened with the ages, strengthened with the truth, and now lives in the heart of humanity, the one presence of infinite promise, and hopefulness, and love.

THE FIRST stages of the way of life, as unfolded by Christ, are rough and thorny, here and there beset with enemies and overcast with clouds. But take heart, Christian pilgrim, it is better farther on. Every successive step improves. Farther on, you will find no thorns; but in every step you will tread out the fragrance of the sweetest flowers. Farther on, you will meet with no foe; but kindred spirits, with their great thoughts, wise and loving, will cheer you on the way. Farther on, and no dark cloud will throw its gloomy shadows over you; you shall have the brightest stars at night and nought but sunshine in the day. Farther on, the prospect brightens: the valleys

are richer, and the mountains grander. Flowers of lovelier hue and sweeter fragrance are there; lakes and rivers more pellucid and majestic refresh and beautify the scene. Take heart, my brother, it is better farther on.

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“THE WITNESSES.”

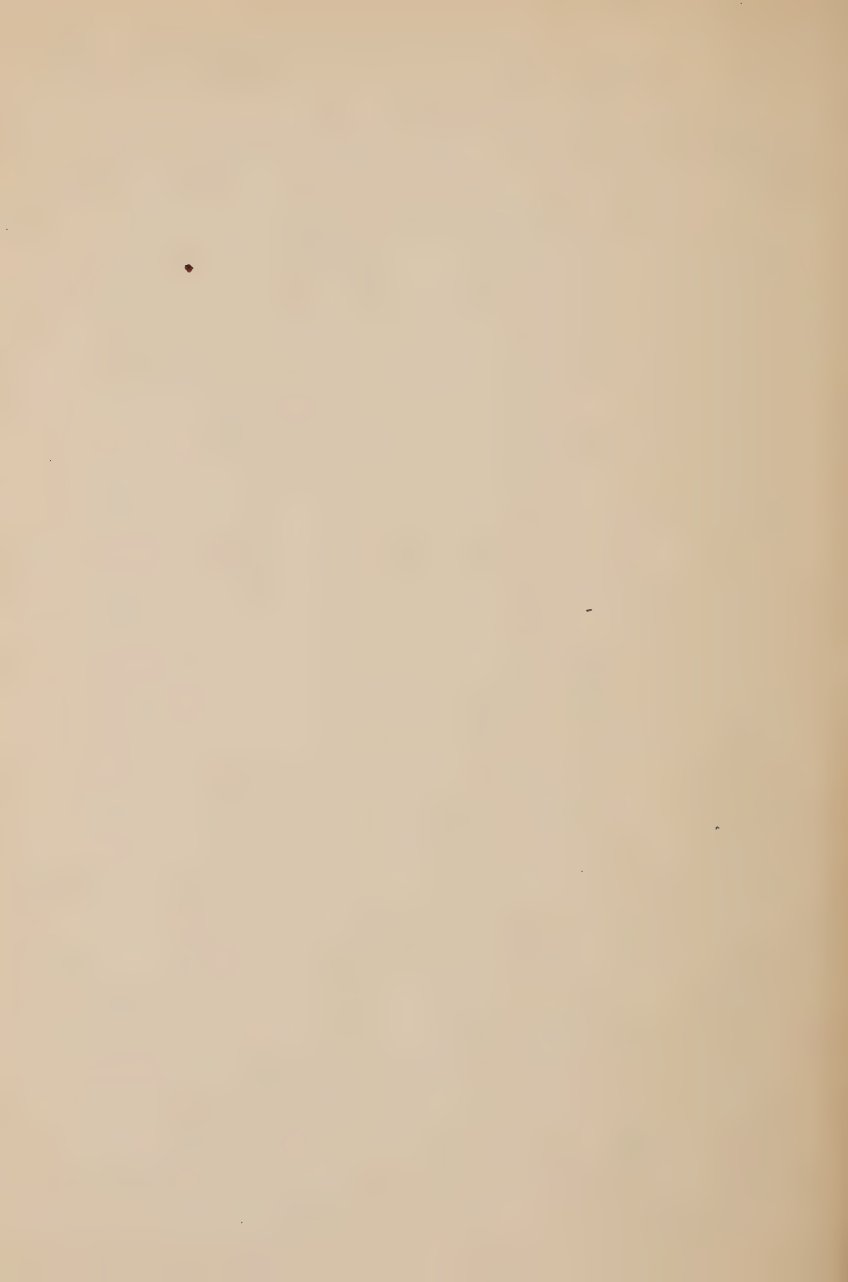
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“Whence come they? Whence come they? This wonderful crowd  
That cannot be counted? They seem like a cloud.  
Their garments are gleaming with light from the skies,  
And peace, that is perfect, looks out from their eyes.

They come from the ranks of the greatest and least;  
Among them are martyrs, and prophet, and priest;  
And still, and forever, the song that they sing  
Is love of the kingdom and love of the King.

Among them are faces that once were so dear;  
Long, long have we missed them; but lo, they are here!  
Through faith did they conquer; they bear from afar  
His name on their foreheads, as bright as a star.

They witness for Jesus, this wonderful crowd;  
Above us, about us, they float like a cloud;  
And still, and forever, the song that they sing  
Is love of the kingdom and love of the King.”















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